

Arthur Iniall
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THE
Nonconformist.

"THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION."

VOL. XXIV.—NEW SERIES, No. 967.]

LONDON: WEDNESDAY, MAY 11, 1864.

PRICE WITH SUPPLEMENT { UNSTAMPED .. 5d.
STAMPED..... 6d.

TO the ELECTORS of the BOROUGH of POOLE.

GENTLEMEN.—A public meeting of the Liberal electors of your borough having resolved to use their best endeavours to secure my return to Parliament in the event of my appealing to your suffrages, I beg to announce to you my intention to offer myself as a Candidate for the honour of representing you in the House of Commons whenever a vacancy shall occur.

I am an adherent of Lord Palmerston's Government, and prepared to give it my general support. By birth and education a Churchman, I am nevertheless an unwavering advocate of religious liberty.

In the interests of the Church herself I desire to see Church-rates abolished.

I recognise the justice of an increase in the electoral body, and desire to see an extension of the franchise, in a liberal spirit, to those classes of the community who by education and intelligence have shown themselves capable of its prudent use.

Voters are, in my opinion, entitled to the protection of the ballot, if they desire it, and I am prepared to vote accordingly.

I would gladly see Parliament devoting more attention to measures of social improvement calculated to elevate the moral and physical condition of the people, thus enlarging and strengthening the bases on which depend the security and advancement of the nation.

It will be alike my duty and my interest to consult and promote the welfare of your borough; and I should cordially co-operate in measures which, by affording new outlets and improved facilities for trade, would be calculated to advance and extend the commerce of your port.

It is my intention at an early day to solicit in person the honour of your support, and it will be a source of sincere gratification if I shall be the humble instrument of uniting the reformers of Poole, and vindicating their right to return a colleague to their present tried representative, thus substituting for a divided and ineffectual voice in the councils of the nation an effective advocacy of Liberal opinions.

I am, Gentlemen,

Your obedient servant,

CHARLES WARING.

Albany, London, April 29, 1864.

SUNDAY-SCHOOL UNION.

At the ANNUAL GENERAL MEETING, held at EXETER HALL on THURSDAY EVENING, May 5.

The Right Hon. the Earl of SHAFTESBURY, K.G., &c., &c., in the Chair.

The following resolutions were unanimously adopted:—
Moved by Rev. Dr. Cooke, seconded by Rev. J. G. Rogers, of Ashton-under-Lyne:—

"That this meeting would desire to exercise submission to the Divine will under the afflictive dispensations which have occurred to their fellow-labourers; they desire to record their gratitude that, whilst some who have long and zealously laboured in various ways to promote the religious instruction of the young, have thus been laid aside, others have been raised up by the Great Head of the Church to fill the vacant places, so that the Sunday-school Union in all its various departments has been maintained in its efficiency, and its influence throughout the country has largely increased."

Moved by Rev. W. H. Charlesworth; seconded by Rev. Dr. Hugh Allen, of St. George's, Southwark:—

"That the Sunday-school teachers now assembled would not conceal from themselves or from others the painful fact that, while Sunday-schools have proved such important auxiliaries to the Church in its great work of bringing souls to the Saviour, these advantages are not yet enjoyed by one-half the young persons in the metropolitan districts who ought to be found in them; that the present condition and occupation of these young persons is generally injurious to their own present and future welfare, and calculated to render them an evil to society at large as they grow up in life; and that this meeting rejoices in the efforts now making to bring them under religious instruction in Sunday-schools, and would earnestly recommend these efforts to the prayerful sympathy and liberal support of the ministers, officers, and members of all Christian churches in the metropolis."

Moved by the Rev. F. Tucker, of Camden-road Chapel; seconded by Mr. W. H. Watson:—

"That the sincere and hearty thanks of this meeting be presented to the Right Honourable the Earl of Shaftesbury, for his great kindness in presiding on the occasion, and also to the Very Rev. the Dean of Dorchester, for his services in the chair after the retirement of the Earl."

WILLIAM H. WATSON,

WILLIAM GROSER,

AUGUSTUS BENHAM,

FOUNTAIN J. HARTLEY,

Honorary

Secretaries.

54, Old Bailey, E.C.

* Subscriptions and Donations are earnestly solicited on behalf of the Sunday-school Extension Movement which the Committee have recently commenced.

PEACE SOCIETY.

The FORTY-EIGHTH PUBLIC ANNIVERSARY of the PEACE SOCIETY will be held in

FINSBURY CHAPEL, MOORFIELDS,

On TUESDAY EVENING, May 17, 1864.

The Chair will be taken by

JOSEPH PEASE, ESQ.,

President of the Society, at Half-past Six o'clock.

ELIHU BURRITT, Esq.; SAMUEL BOWLY, Esq.; Rev. E. PAXTON HOOD; Rev. JAMES LONG, Missionary from Calcutta, and other gentlemen, are expected to address the meeting.

Doors open at Six o'clock.

THE ROYAL JENNERIAN and LONDON VACCINE INSTITUTION.

The ANNUAL MEETING will be held on FRIDAY, May 13, 1864, at the FREEMASONS' TAVERN, at Four o'clock p.m., when the Report will be read.

TURKISH MISSIONS.

ANNUAL MEETING (D.V.), on THURSDAY, 12th May, at Three o'clock, p.m., in WILLIS'S ROOMS, KING STREET, ST. JAMES'S.

The Earl of SHAFTESBURY will preside. The Right Hon. Lord Ebury; the Right Hon. the Lord Dufferin, late her Majesty's Special Commissioner to Syria; the Lord Calthorpe; Rev. J. S. Blackwood, D.D., LL.D.; the Rev. S. Calhoun, Missionary on the Lebanon, Syria; the Rev. D. Bliss, Missionary from Turkey; the Rev. J. H. Titcomb; the Rev. W. Arthur, and others are expected to take part in the proceedings.

HOME and SCHOOL for the SONS and ORPHANS of MISSIONARIES, BLACKHEATH, S.E. The SUBSCRIBERS and FRIENDS of this INSTITUTION will meet to BREAKFAST in the LIBRARY of the BAPTIST MISSION HOUSE, MOORGATE STREET, at Nine a.m. on MONDAY, May 16th, 1864.

THOS. SPALDING, Esq., Treasurer, will preside. After the Breakfast the ANNUAL MEETING will be held. Tickets of admission may be obtained on application to the Assistant-Secretary at the Institution.

By order,

JOHN HODGES, Assistant-Secretary.

LOWER CLAPTON CONGREGATIONAL CHURCH.

REV. FRANK SODEN, PASTOR.

OPENING SERVICES.

The above CHURCH will be OPENED (D.V.) on TUESDAY, May 17th, 1864.

The Rev. THOMAS BINNEY Will Preach in the Morning; Service to commence at Twelve o'clock.

The Rev. SAMUEL MARTIN In the Evening; Service to commence at Seven o'clock.

A COLD COLLATION will be provided in the new School-room at Two o'clock, at which

SAMUEL MORLEY, Esq., has kindly consented to preside. Tea at Five o'clock, in Pembury-grove School-room. Tickets for Dinner and Tea, 5s., and for Tea only 1s. each.

On SUNDAY, May 22nd, 1864, TWO SERMONS will be preached. That in the Morning by

The Rev. THOMAS AVELING, Service to commence at a Quarter to Eleven o'clock; and in Evening by the

Rev. ROBERT VAUGHAN, D.D., Service to commence at Half-past Six o'clock.

On THURSDAY, May 26th, 1864, The Rev. NEWMAN HALL, LL.B., will Preach. Service to commence at Seven o'clock.

Collections will be made after each Service in aid of the Building Fund.

MILL-HILL SCHOOL.

The TRUSTEES, LIFE GOVERNORS, and old SCHOLARS are earnestly requested to MEET the COMMITTEE at RADLEY'S HOTEL, NEW BRIDGE STREET, on MONDAY, 16th inst., for a CONFERENCE on the Position and Prospects of the Institution. Tea at Half-past Five o'clock, and the chair will be taken at Half-past Six.

ORPHAN WORKING SCHOOL,

MAITLAND-PARK, HAVERSTOCK-HILL, N.W. Instituted May 10th, 1758, for Children of Both Sexes, and from any part of the Kingdom.

Under the immediate Patronage of Her Most Gracious Majesty the QUEEN. His Royal Highness the PRINCE OF WALES.

At the 106th Annual Meeting of Governors, held at the London Tavern, on Friday, April 29, 1864, for the ELECTION of THIRTY-FIVE ORPHAN CHILDREN, out of a List of 137 Candidates, and for other business;

JOHN REMINGTON MILLS, Esq., M.P. the President, in the Chair;

At the close of the Ballot the following were declared to be successful:—

- | | |
|--------------------------------|--------------------------------|
| 1. Bitmead, Fanny . . . 204 | 19. Henley, Joseph . . . 434 |
| 2. Buckle, Rosa . . . 203 | 20. Mead, Walter William 475 |
| 3. Atterby, Sarah Ann . . 201 | 21. Cunningham, Boyce H. 468 |
| 4. Brand, Mercy Cecilia . 185 | 22. Aflatt, Wm. Matthew 464 |
| 5. Straker, Mary Rebecca 166 | 23. Phillips, Walter . . 460 |
| 6. Herbert, Catherine . . 163 | 24. Scott, Charles T. . . 459 |
| 7. Brown, Sophia Mary . 143 | 25. Winterbond, J. H. L. 459 |
| 8. March, Esther Eliza . 141 | 26. Seager, Henry Edward 456 |
| 9. Straker, Sarah Alice H. 138 | 27. Blamey, Digory G. . 455 |
| 10. Jackson, Eliz. Ellen . 130 | 28. Piper, Charles . . . 454 |
| 11. Narramore, Thomas . 274 | 29. Biswell, Edwin . . . 453 |
| 12. Barnett, Wm. Joseph . 566 | 30. Bowden, Hugh . . . 453 |
| 13. Hawkes, Harry . . . 547 | 31. Pratt, Henry Steven . 450 |
| 14. Sharp, Henry . . . 507 | 32. Hooper, Richard Chas. 446 |
| 15. Sawyer, Charles . . . 505 | 33. Pavely, Frederick C. . 416 |
| 16. Barrell, Wm. Henry . 499 | 34. Stancombe, George W. 444 |
| 17. Foster, Charles Amos 495 | 35. Postans, Walter . . 437 |
| 18. Woods, Edward . . . 487 | |

Resolved unanimously,—
"That the best thanks of this meeting be presented to J. R. Mills, Esq., M.P., and J. J. Tanner, Esq., V.P., for presiding this day, and to the Scrutineers for their care in taking the Ballot."

JOSEPH SOUL, Secretary.

Office, 32, Ludgate-hill, E.C.
Thirty-five Orphans will be again Elected in October. Forms to fill up may be obtained on application.

Contributions are much needed, and are very earnestly solicited. 400 Children might be accommodated, had the Committee Funds to maintain them.

Life Subscription of a Governor, 10l. 10s. and upwards; of a Subscriber, 5l. 6s.; Annual Subscription of a Governor, 1l. 1s. and upwards; of a Subscriber, 10s. 6d.; the Votes increasing with the amount contributed.

ORPHAN WORKING SCHOOL,

MAITLAND PARK, HAVERSTOCK-HILL. For Children of both Sexes, and from any part of the Kingdom. Instituted 1758. Incorporated 1848.

PATRONS.
Her Most Gracious Majesty the QUEEN.
His Royal Highness the PRINCE OF WALES.

PRESIDENT.
JOHN REMINGTON MILLS, Esq., M.P.

VICE-PRESIDENT AND TREASURER.
HENRY EDMUND GURNEY, Esq.

BANKERS.
The London Joint-Stock Bank, Princes-street, E.C.

THE 106TH ANNIVERSARY OF THE CHARITY Will be celebrated by a PUBLIC FESTIVAL, at the LONDON TAVERN, BISHOPSGATE-STREET, on TUESDAY, 24th May, 1864, HENRY EDMUND GURNEY, Esq., Vice-President and Treasurer in the Chair.

LIST OF STEWARDS.

His Grace the Duke of Argyll.
The most Noble the Marquis of Lansdowne.
The Right Honourable Viscount Enfield, M.P.
The Honourable George Denman, Q.C., M.P.
The Honourable F. G. H. Irby.
Sir James Tyler, V.P.
Andrew Luak, Esq., Alderman.
D. H. Stone, Esq., Alderman.
Thomas Cave, Esq., Sheriff of London and Middlesex.
Thomas Chambers, Esq., Q.C., The Common Sergeant.
John Remington Mills, Esq., M.P., The President.
Thomas Brassey, Esq., M.P.

John Ivatt Briscoe, Esq., M.P.
Charles S. Butler, Esq., M.P.
Samuel Gurney, Esq., M.P.
Robert Hanbury, Esq., M.P.
V.P.
Joseph Somes, Esq., M.P.
Arthur Anderson, Esq.
J. T. Bacon, Esq.
Henry Baker, Esq.
William Barnard, Esq.
Robert Barnes, Esq.
Frederick Barron, Esq.
C. A. Bartlett, Esq.
Henry Bidgood, Esq.
James Burchell, Esq.
William S. Burton, Esq.
J. M. Chamberlain, Esq.
Joseph Clarke, Esq.
James Cole, Esq.
G. D. W. Digby, Esq.
Henry William Dobell, Esq.
James Esdalle, Esq., V.P.
Edward Evans, Esq.
E. Bickerton Evans, Esq.
Richard Farmer, Esq.
J. R. Field, Esq.
W. S. Gard, Esq.
M. A. Garvey, Esq., LL.B.
Alexander Gordon, Esq.
H. Warren Hall, Esq.
James Harrison, Esq.
J. A. Hawkins, Esq.
J. G. Hepburn, Esq.
Thomas Herbert, Esq., Alderman (Nottingham).
T. R. Hill, Esq., Alderman (Worcester).

Tickets for Ladies and Gentlemen may be had of the Secretary.

JOSEPH SOUL, Secretary.
Office—32, Ludgate-hill, E.C.

ORPHAN WORKING SCHOOL.

THIRTY-FIVE CHILDREN will be ADMITTED into the SCHOOL in October, in addition to the thirty-five elected in April. Forms to fill up, and all information, may be had at the Office. Candidates must be between Seven and Eleven years of age, in good health, and are eligible from any part of the kingdom. There is still accommodation provided for 100 more than there are at present in the School, in the Enlarged Building. The numbers are only limited for want of Funds.

CONTRIBUTIONS are earnestly SOLICITED, and will be thankfully received by the Secretary. To constitute a Governor for Life, 10l. 10s. and upwards; or Annually, 3l. and upwards; a Life Subscriber, 5l. 6s.; Annually, 10s. 6d. The House is free for the Visits of Governors, or by their order, and all the accounts are open to their inspection.

JOSEPH SOUL, Secretary.
Office—32, Ludgate-hill, E.C.

NATIONAL TEMPERANCE LEAGUE.

The ANNUAL MEETING will be held in EXETER HALL on THURSDAY, 19th May, at Seven p.m.

Chairman—SAMUEL MORLEY, Esq.

SPEAKERS—Henry Dixon, Esq., M.R.C.S., Coroner for South Oxfordshire; Edward Horner, Esq., J.P., Halstead; Rev. Joseph Brown, D.D., Glasgow; Rev. Stanton Eardley, M.A., Streatham Common; Rev. John Griffiths, M.A., Rector of Neath; Rev. Newman Hall, LL.B.

Admission free: Tickets for Reserved Seats, 1s., may be had at the office, 337, Strand.

THE REV. J. P. CHOWN, of Bradford, will PREACH the ANNUAL SERMON of the NATIONAL TEMPERANCE LEAGUE in the METROPOLITAN TABERNACLE (Rev. C. H. Spurgeon's) on TUESDAY EVENING, 17th May, at Seven o'clock.

STATIONERY, PRINTING, ACCOUNTS.

BOOKS, and every requisite for the Counting-house, of the best quality, at prices usually charged for inferior. Estimates given for all kinds of work. ASH and FLINT, Fleet-street, City, E.C., and opposite the Railway Station, London-bridge, S.E.



IMPORTANT to SCHOOLMASTERS.

The Rev. G. D. BARTLET, M.A., having accepted an invitation to the HEAD MASTERSHIP of MILL-HILL SCHOOL, Hendon, is prepared to TRANSFER his present prosperous school, in Scarborough, to a GENTLEMAN of Christian character, and tried efficiency in the work of Tuition, whom he could RECOMMEND to the confidence of PARENTS. From the salubrity of Scarborough, and its growing reputation as a watering-place, this is a very eligible position for one thoroughly qualified to occupy it.

Application to be made immediately, either to Mr. Bartlet or to the Rev. R. Balgarnie.

A TRAINED BRITISH TEACHER, of Ten Years' Experience as Master, is OPEN to a RE-ENGAGEMENT: would be willing to accept a SITUATION as CLERK or COLLECTOR to a MERCANTILE HOUSE. First-rate testimonials as to character, &c.

Address, "Alpha," Post-office, Biggleswade, Bedfordshire.

WANTED, a SINGLE GENTLEMAN, as STEWARD for the DISSENTERS' PROPRIETARY SCHOOL, TAUNTON; or a GENTLEMAN and his WIFE, between the ages of Thirty-five and Fifty, without incumbency, as STEWARD and MATRON. The former must be able to exert a wise, paternal, and moral influence in this important institution; be a good accountant, and accustomed to trade transactions. The latter must unite with a kindly and affectionate disposition a thorough knowledge of the duties required in the management of a large household. It is indispensable that they be recognised members of a Christian church of the Independent denomination. The salary will be liberal.

For particulars as to duties, &c., apply to the Secretary, Rev. J. S. Underwood, Taunton.

TO DISSENTING CONGREGATIONS.

The MISTRESS of a Plain Village School seeks a similar SITUATION, where the Children are Young—new, or at Midsummer. Her Father is an earnest Home Missionary, his great object is to save souls (instrumentally). Both can be highly recommended by the two ladies who have employed them.

Address, F. Hall, Broughton Stockbridge, Hants.

MEDICAL.—A Good OPENING for a steady, persevering MEDICAL PRACTITIONER, in a rapidly increasing neighbourhood, in consequence of the death of a medical gentleman. Some fixtures and a library, &c., on reasonable terms. Only principals treated with.

J. M., 101, Stockport-road, Manchester.

TO DRAPERS.—WANTED, an energetic YOUNG MAN, to TAKE ORDERS in the COUNTRY. Salary, or part salary, upon returns. A member of a Congregational church preferred.

Apply, stating age, salary, references, &c., to C. Winter and Co., general drapers, tailors, &c., Tanbridge, Kent.

TO OUTFITTERS.—WANTED, at once, a steady, industrious YOUNG MAN; also a JUNIOR.

Apply to W. B. Bird, Alton, Hants.

EDUCATION.—NOTICE OF REMOVAL.

The Rev. OSWALD JACKSON begs to inform his friends that he has arranged to RESIGN his PASTORATE at Ringwood, Hants, at MIDSUMMER NEXT, and will then (D.V.) REMOVE his EDUCATIONAL ESTABLISHMENT to a commodious House, surrounded by its Grounds of 15 acres, at Theobalds, Okehampton, Herts.

Further particulars in future advertisements.

EDUCATION for YOUNG LADIES,

LANSDOWNE HOUSE, LONDON-ROAD, LEICESTER.

(Situation high and healthy, at the outskirts of the town.)

Conducted by the Misses MIALI, assisted by Professors, and French and English Resident Governesses.—A thoroughly solid English education, under the immediate superintendence of the Principals; with all the necessary accomplishments—French, German, Latin, Music, Singing, Drawing, &c. Occasional Scientific Lectures from Professors. Special attention given to moral and religious training; and the comforts and advantages of a refined home provided.

References to the parents of the pupils.

COMMERCIAL SCHOOL, CRANFORD

HALL, near HOUNSLOW, is conducted with special regard to the requirements of the Sons of respectable Tradesmen and Farmers.

Mr. VERNY is assisted by experienced resident Teachers—English and Foreign. The Pupils are carefully trained in good habits, and fitted for active Business Pursuits. The premises are extensive, and contain every convenience; the situation is high and healthy; the food is of the best description and unlimited; and the terms are moderate.

A Prospectus forwarded upon application; and Pupils admitted at any time.

LONDON.—SHIRLEY'S TEMPERANCE

HOTEL, 37, QUEEN'S-SQUARE, BLOOMSBURY, W.C.

Beds from 1s. 6d.; PLAIN BREAKFAST or TEA, 1s.

The above house is well and centrally situated. There is a spacious Coffee room overlooking the Square; it is within Five Minutes' Walk of Holborn, and near the Inns of Court, British Museum, St. Paul's, &c.; and admirably suited for parties, either on pleasure or business.

FORSYTH'S TEMPERANCE HOTELS.

FORSYTH'S "COBDEN" HOTEL, 87, ARGYLE-STREET, GLASGOW, Central, Elegantly Furnished, Commodious, and Perfectly Ventilated. Also FORSYTH'S HOTEL, ABERDEEN.

CARLISLE HOUSE.

PORTER AND MIALI.

PRIVATE BOARDING HOUSE,

26, Carlisle-terrace, Foxley-road, Kensington.

Within easy distance of Railway Communication to all parts.

BOARDING SCHOOL for TRADESMEN'S

SONS, ROCHFORD, ESSEX.

Principal—Mr. GEORGE FOSTER.

Terms, 20s. per annum. Circulars at Messrs. Mead and Powell's, 73, Cheapside.

N.B. Preparatory Department at Forest-hill.

SHAFESBURY HALL BOARDING-

HOUSE, 36, ALDERSGATE-STREET, near the General Post-office, London. Good and well-aired Beds, 1s. and 1s. 6d.; Plain Breakfast or Tea, 9d.; Dinner, 1s. The situation is quiet, airy, and central. Proprietors, Mr. and Mrs. Floyd.

REBECCA HUSSEY'S BOOK CHARITY.

The TRUSTEES of this CHARITY are prepared to make GRANTS of RELIGIOUS and USEFUL BOOKS to be placed in permanent Libraries, at Schools, or other Institutions of a public character, in England or Wales.

Application to be made to Mr. John M. Clabon, Clerk to the Trustees, 21, Great George-street, Westminster.

COLMAN'S GENUINE MUSTARD.

TRADE MARK.

On each



THE BULL'S HEAD,

Package.

At the Great Exhibition, 1862,

OBTAINED THE

ONLY PRIZE MEDAL

For "Purity and Excellence of Quality."

Sold by all Grocers, Druggists, &c., throughout the United Kingdom.

J. and J. COLMAN, 26, Cannon-street, London, E.C.

HOSPITAL for SICK CHILDREN, 49,

GREAT ORMOND-STREET, W.C.

This Hospital is not Endowed, but is wholly dependent on Voluntary Contributions for support.

FUNDS are urgently needed.

F. H. DICKINSON, Chairman.

BANKERS:

Williams, Deacon, and Co.; Messrs. Hoare; Messrs. Harries.

THE ALLIANCE NATIONAL LAND, BUILDING, and INVESTMENT COMPANY (LIMITED).

First Capital—One Hundred Thousand Pounds, in 10,000 Shares of £10 each. Deposit £1 per Share. Future calls not to exceed 10 shillings per Share, not to be at less intervals than three months.

CHAIRMAN OF THE COMPANY—Harper Twelvemore, Esq., Imperial Works, Bromley St. Leonard, Middlesex.

CHAIRMAN OF DUBLIN BOARD—The Right Hon. the Lord Mayor (P. P. McSwiney, Esq., Messrs. McSwiney, Delaney, and Co.) Lower Sackville-street.

CHAIRMAN OF ULSTER BOARD—William Browne, Esq., (Messrs. Browne, Reid, and Co.) Waring-street, Belfast, and Riverstone, Holywood.

CHAIRMAN OF MUNSTER BOARD—Robert Scott, Esq., (Messrs. Robert Scott and Co., Iron and Hardware Merchants), St. Patrick's Quay, Cork.

GENERAL MANAGER AND SECRETARY—Joseph A. Horner, Esq., F.R.S.

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This Company affords great advantages to persons who may desire to invest large or small sums on undoubted security, and at a high rate of interest.

1st. BY PURCHASING SHARES they may become proprietors, and entitled to share in all the profits of the Company.

2nd. BY TAKING SUBSCRIPTION DEBENTURES, with monthly payments, as in ordinary Building Societies, they may secure thereon 5 per cent. compound interest.

3rd. BY MAKING DEPOSITS, easily withdrawable, they may get regular dividends at the rate of 5 per cent. per annum.

Prospectuses and every information forwarded for one stamp.

PROGRESS OF THE COMPANY.

Since January 1, 1864, the sum of £16,000 sterling has been advanced on first-class securities, and upwards of Seven Thousand Shares and Debentures have been taken up. Mortgages for more than £40,000 are in course of completion. The Company now consists of upwards of 1,500 Share and Debenture holders.

Persons desirous of taking Shares before a premium is placed thereon must apply for the same without delay. The next allotment will be made on the first day of June.

OFFICES:—156, Strand, London, W.C.; 81, Middle Abbey-street, Dublin; 18, Donegall-place, Belfast; 98, St. Patrick-street, Cork; and Alliance Chambers, Upper Temple-street, Birmingham; with Agencies throughout the United Kingdom.

THE ALLIANCE NATIONAL LAND, BUILDING, and INVESTMENT COMPANY (LIMITED).

NOTICE is hereby given that on and after JUNE 1st, 1864, NO APPLICATIONS FOR SHARES will be received except at a Premium.

By Order of the Board,

JOSEPH A. HORNER, General Manager.

Chief Offices, 156, Strand, London, W.C.

LONDON and LANCASHIRE FIRE and LIFE INSURANCE COMPANIES.

Fire Capital, £1,000,000. Life Capital, £100,000.

LONDON: 73 and 74, KING WILLIAM-STREET, E.C.

LIVERPOOL: BROWN'S BUILDINGS, EXCHANGE.

With Home and Foreign Branches and Agencies.

CHAIRMAN—F. W. RUSSELL, Esq., M.P. (Chairman of the National Discount Company).

THE FOLLOWING EXTRACTS FROM THE REPORTS

FOR 1863 SHOW THE AMOUNT OF BUSINESS TRANSACTED.

FIRE.

Premiums £65,049

Being an Increase on the Previous Year of 39,802

The Losses were 22,410

And the sum added to the RESERVE FUND, after payment of Five per Cent. to Proprietors, was 12,000

LIFE.

The New Assurances number 378, for £215,500, and yielding in Premiums £9,588

DISTINCTIVE FEATURES.

HOME and FOREIGN FIRE INSURANCES undertaken on favourable terms.

MERCANTILE INSURANCES at Reduced Rates.

LIFE POLICIES Unchallengeable.

FREEDOM from EXTRA PREMIUM for FOREIGN RESIDENCE.

RATES of PREMIUM as low as consistent with safety.

FOUR-FIFTHS, or Eighty per Cent., of the Profits divided amongst Participating Policy-holders.

W. P. CLIREHUGH, General Manager.

JAMES E. GALE, Liverpool Secretary.

IMMEDIATE CASH ADVANCES.—Money

Lent on Personal Security, Leases, &c.

SUMS from 10L. to 300L. ADVANCED two or three days after application, for two years, one year, and six months (repayable by weekly, monthly, or quarterly instalments), and good bills discounted. Charges moderate, and strict confidence observed.

LONDON and PROVINCIAL LOAN COMPANY: Office, 297, Goswell-road, London. Office Hours, Nine till Four.

Forms of application and prospectus (gratis) on receipt of a stamped envelope.

H. FLEAR, Manager.

DEBENTURES at 5, 5½, and 6 PER CENT.—

THE CEYLON COMPANY, LIMITED.

DIRECTORS.

Lawford Acland, Esq., Chairman.

Major-General Henry Pelham Burn.

Harry George Gordon, Esq. Stephen P. Kennard, Esq.

George Ireland, Esq. Patrick F. Robertson, Esq.

Duncan James Kay, Esq. Robert Smith, Esq.

MANAGER—C. J. Braine, Esq.

The Directors are prepared to issue Debentures for one, three, and five years, at 5, 5½, and 6 per cent. respectively; they are also prepared to Invest Money on Mortgage in Ceylon and Mauritius, either with or without the guarantee of the Company, as may be arranged.

Applications for particulars to be made at the Offices of the Company, No. 12, Leadenhall-street, London, E.C.

(By order) JOHN ANDERSON, Secretary.

BRITISH EMPIRE MUTUAL LIFE ASSURANCE COMPANY.

Annual Income £74,660

Profits Declared 145,389

Claims Paid 183,470

Accumulated Premium Fund 274,631

The Triennial Division has just been made, which gives a

CASH BONUS OF 24 PER CENT.

The following are specimens of Reversionary Bonuses:—

Age when Assured.	No. of Premiums Paid.	Amount Assured.	Total Premiums Paid.	Amount Reversionary Bonuses.	Amount Payable at Death, including Bonuses.
£		£ s. d.	£ s. d.	£ s. d.	£ s. d.
43	15	500	196 11 3	96 9 9	593 9 2
24	16	600	203 4 0	107 14 6	707 14 6
35	17	500	235 3 4	105 17 2	605 17 2
48	17	600	253 1 3	130 17 0	630 17 0
38	15	1,000	343 15 0	180 3 11	1,180 3 11
32	17	800	183 13 8	60 10 0	260 10 0
29	16	500	188 0 0	94 10 9	594 10 9
38	17	800	183 17 0	65 11 3	265 11 3

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CONTENTS.

ECCLIASTICAL AFFAIRS:	The Home Missionary Society	372
The Liberation Society Meetings	Parliamentary Proceedings	373
Religious Intelligence	Foreign and Colonial	374
ANNIVERSARIES:	Court, Official, and Personal News	374
Congregational Union of England and Wales	LITERATURE:	
The Religious Tract Society	Theodore Parker	375
Irish Evangelical Society	"Lost Sir Massingberd"	376
Postscript	Periodicals	376
LEADING ARTICLES:	Money Market and Commercial Intelligence	377
Summary	Birth, Marriages, and Death	377
The Rejection of Mr. Somes's Bill	THE SUPPLEMENT:	
Suspension of Hostilities	The Liberation Society	381
M. Thiers	The British and Foreign Bible Society	385
Notes of the Session	Sunday-school Union	387

Ecclesiastical Affairs.

THE LIBERATION SOCIETY MEETINGS.

THE Liberation Society has entered upon the year which will bring its nonage to a close. In May next year it will be twenty-one years of age. With such exceptional variations as may always be expected within so considerable a range, its progress, hitherto, has been "from strength to strength." Its annual income was larger last year than it had ever been before. Its friends are not less numerous, and, certainly, not less hearty than at any former period of its existence. The Report of its Executive Committee—for many years past characterised by masterly ability—presented to its Council on Thursday last, fully equalled, if it did not surpass, its predecessors in the interesting nature of its topics, in the comprehensive spirit with which they were treated, in the sober earnestness of tone which pervaded it, and, let us add, in the courtesy, charity and dignity of its references to opponents—a feature of these and most other documents of the Society, which we are afraid it is too much to hope will be imitated by the opposite side. Seldom, if ever, has the attendance at the Council been more encouraging, or the animation of the Annual Meeting of its friends more enthusiastic. The reports in our columns will convey to the minds of our readers a very inadequate notion of the fulness of life which became visible at these meetings, but even from them, we suppose, the inference will be generally drawn that the Liberation Society loses nothing of its vitality as it gains in age and experience.

We venture to suggest to those persons—and they are many—who see in this organisation nothing but evil, an inquiry into the question how it happens that for a period of now twenty years it has not only not developed any symptom of internal decay, but has steadily grown both in its vigour and its resources. The contemptuous neglect heaped upon it in its infancy did not smother it. The inexperience of its first friends did not bring it to grief. The flush of prosperity which brightened the hey-day of its youth did not spoil it. The reverses of its maturer age have neither discouraged nor soured it. It is as sanguine now as ever it was; but it can wait with even more cheerful patience for the fruit of its labours. It is often misrepresented, and oftener still abused—but we dare its bitterest foes to prove that its temper is sharpened, or its spirit deteriorated. It has evoked against itself a formidable antagonism, but it exhibits no terror. It takes its measures with as much forethought, it prosecutes them with as much calm energy, and it adapts them to the changing circumstances of the times, with as much care and skill as if it were confident of immediate success; and yet it sees all its immediate purposes baffled without betraying—we think we may add without feeling—the slightest consciousness of failure.

It is now as hopeful as it was when it started on its career. It is full of as unshaken a faith. Its labours are far more abundant in proportion as its prospects appear to others to be overcast. The rougher its way, the firmer is its gait. The darker the night, the more intrepid and dauntless is its soul.

A heartiness and a hope independent of present circumstances, and even of a proximate future, are not the usual outgrowth of self-confidence. The Society does not draw its life from any sense of its own importance, much less of its own sufficiency. It does not overrate its own strength, nor undervalue the power of its opponents. It is often denounced, indeed, as owing its existence, its notoriety, and its seeming vigour, to the restless vanity and intolerable self-conceit of a few individuals unable to raise themselves into public notice by legitimate means; but it wants but little reflection, we submit, to convince thoughtful men that the ever-widening and deepening hold which the Liberation Society is getting upon the public mind can hardly be accounted for by any such shallow hypothesis. The confidence of self-conceit and egotism is noisy, demonstrative, and greatly dependent upon immediate success—the Society, on the contrary, is quiet, not apt to boast, and pursues its career with equal pertinacity through cloud and storm, as through sunshine and tranquillity; self-conceit soon wearies out its first friends—the Society's heartiest adherents and supporters are those who were present at its birth. Nor can it be truly alleged that the confidence of the Society arises from its underrating the strength of its foes, or the magnitude of its enterprise. If it did not know from the beginning the immense difficulty of the work it has undertaken, events would soon have taught it—and yet its faith in the realisation of its object is unwavering and undiminished. Let its documents be studied, let its movements be criticised, and we are bold to affirm that neither the one nor the other will be found to give countenance to the suspicion that the Liberation Society counts upon either an easy or an early achievement of its end.

At the present moment, all things external to itself assume a menacing aspect. Parliament rejects its proposals for the avowed and exclusive reason that the Society desires to get them passed. Members of a so-called Liberal administration suggest schemes for nullifying by legislation the victories it has won in the parishes. Counter organisations are devised to frustrate its efforts, and Archbishops, Bishops, Peers and public men take prominent part in their meetings. What then? Its spirits are not only not depressed, but are unusually buoyant. Nor is this result produced by any overweening expectation of what may be the upshot of the proximate future. The possibility of a Conservative majority in the new House of Commons is not excluded from its calculations. But it shows no misgiving. It loses nothing of its heart. It looks unshrinkingly at the odds against it, and talks of them without blanched lips or trembling nerves. If beaten, it does not know it. We believe it never will know it, not in the worst days it may be doomed to encounter. When its sense of obligation is destroyed, its faith overturned, and its hope lost, then, indeed, it will be beaten, and will, we trust, recognise the fact; but it will yield to no external force whilst these internal forces remain unshaken.

We commend the proceedings of this Society, given in our columns of this day, to the consideration of thoughtful friends of a Church Establishment. We beg them to solve for themselves this problem—If this Society be born of an evil spirit, whence comes its remarkable vitality, whence its confidence, whence its growth, whence its patient endurance of vituperation, and whence its persistent earnestness? Are all these qualities merely put on like a cloak? If so, how is it that no one from within resents and discloses the imposture? Are they the product of a fanatical delusion? Why, then, are the movements of the Society so little tinged by extravagance that

even cool Statesmen have commended the sagacity which directs them? The Liberation Society is strong, simply because its members, in the main, believe that they are doing God's work, and do it in the spirit of faith, hope, love, and prayer. They believe, moreover, that God is working with them; and that while they, in obedience to His will, compass Jericho seven times, and blow their rams' horns, the walls of the city will fall because He has determined it. This is the secret of their energy, confidence, and perseverance. Theirs is pre-eminently a religious movement, and Churchmen will not know how to deal with it until they recognise it as such.

ECCLIASTICAL NOTES.

We suppose that *Fraser's Magazine* is as competent an exponent of the opinions of a certain class of Churchmen, as the *Quarterly Review* is of another class. The *Fraser* represents Broad-Churchism, and the *Quarterly* High-Churchism; and one party has, we now know, quite as much right to its creed and its position as the other party. *Fraser* of this month has an article on the Privy Council and the Church of England, which contrasts, as may be expected, very strongly with that upon which we commented in our last number. The writer of this article cordially approves of the judgment, and thinks it to be a step in the right direction. First, however, we have a summary of its effects, which, as it can scarcely be too often repeated, we again give, but in new language and from a new point of view:—

The highest authority known to the law of England has solemnly decided that it is not illegal for a clergyman of the Church of England to deny that the Bible contains any prophecies at all, in the common sense of the word; to deny, that is, that the coming of Christ was supernaturally predicted centuries before His birth; to affirm that parts of the Bible, usually supposed to be literally true, must be understood to be allegories or fables, or, to use an unfortunate expression, myths; to deny the historical truth of such parts of the Bible as appear to them to be untrue; to deny the goodness of such parts of it as appear to them to be immoral. It has further been declared that the law permits the clergy to hold and teach any doctrine they please on the subject of inspiration; so that they may, if they like, assert that there is no generic difference between the canonical Scriptures and other books. In short, the effect of the judgments is that the law has laid down no positive doctrine whatever respecting the Bible, except that it contains all things necessary to salvation. What else it may contain, and in what sort of vehicle the things necessary to salvation may be contained, are, by the law of England, open questions which the clergy may discuss as freely as the laity.

This judgment is considered to be not merely legally right, but to be the only one which would have been consistent with the existence of the Church of England as a National Church. The writer then discusses the question, What is, and could be, the National Church? Some pages are devoted to this; but as they are written in the Broad-Church dialect, we do not profess to be able to follow their meaning. Indeed, the author clearly supposes that they will be entirely misunderstood, for he says they "are meant" to establish a certain proposition, but that it "might seem" that they established another proposition; but if so, "nothing could be further from his opinion." We have, however, towards the close, an unmistakeable pronouncement of theory. This, in the writer's judgment, is the distinctive peculiarity of the Church of England, viz., that "It is an institution adapted, not for the teaching of any particular form of doctrine, but for the common worship of God by many people of very various theological views." The Church, in fact, is like Cowper's Mahomedan:—

Thus says the Prophet of the Turk,
Good Mussulman, abstain from pork;
There is a part of every swine
No friend or follower of mine
May taste, whatever his inclination,
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48	17	600	253 1 3	130 17 0	630 17 0
38	15	1,000	343 15 0	180 8 11	1,180 3 11
32	17	800	183 13 3	60 10 0	260 10 0
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THE Nonconformist.

"THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION."

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CONTENTS.

ECCLIASTICAL AFFAIRS:	The Home Missionary Society	372
The Liberation Society Meetings	Parliamentary Proceedings	373
Religious Intelligence	Foreign and Colonial	374
ANNIVERSARIES:	Court, Official, and Personal News	374
Congregational Union of England and Wales	LITERATURE:	
The Religious Tract Society	Theodore Parker	375
Irish Evangelical Society	"Lost Sir Massingberd"	376
Postscript	Periodicals	376
LEADING ARTICLES:	Money Market and Commercial Intelligence	377
Summary	Birth, Marriages, and Death	377
The Rejection of Mr. Somes's Bill	THE SUPPLEMENT:	
Suspension of Hostilities	The Liberation Society	381
M. Thiers	The British and Foreign Bible Society	385
Notes of the Session	Sunday-school Union	387

Ecclesiastical Affairs.

THE LIBERATION SOCIETY MEETINGS.

THE Liberation Society has entered upon the year which will bring its nonage to a close. In May next year it will be twenty-one years of age. With such exceptional variations as may always be expected within so considerable a range, its progress, hitherto, has been "from strength to strength." Its annual income was larger last year than it had ever been before. Its friends are not less numerous, and, certainly, not less hearty than at any former period of its existence. The Report of its Executive Committee—for many years past characterised by masterly ability—presented to its Council on Thursday last, fully equalled, if it did not surpass, its predecessors in the interesting nature of its topics, in the comprehensive spirit with which they were treated, in the sober earnestness of tone which pervaded it, and, let us add, in the courtesy, charity and dignity of its references to opponents—a feature of these and most other documents of the Society, which we are afraid it is too much to hope will be imitated by the opposite side. Seldom, if ever, has the attendance at the Council been more encouraging, or the animation of the Annual Meeting of its friends more enthusiastic. The reports in our columns will convey to the minds of our readers a very inadequate notion of the fulness of life which became visible at these meetings, but even from them, we suppose, the inference will be generally drawn that the Liberation Society loses nothing of its vitality as it gains in age and experience.

We venture to suggest to those persons—and they are many—who see in this organisation nothing but evil, an inquiry into the question how it happens that for a period of now twenty years it has not only not developed any symptom of internal decay, but has steadily grown both in its vigour and its resources. The contemptuous neglect heaped upon it in its infancy did not smother it. The inexperience of its first friends did not bring it to grief. The flush of prosperity which brightened the hey-day of its youth did not spoil it. The reverses of its maturer age have neither discouraged nor soured it. It is as sanguine now as ever it was; but it can wait with even more cheerful patience for the fruit of its labours. It is often misrepresented, and oftener still abused—but we dare its bitterest foes to prove that its temper is sharpened, or its spirit deteriorated. It has evoked against itself a formidable antagonism, but it exhibits no terror. It takes its measures with as much forethought, it prosecutes them with as much calm energy, and it adapts them to the changing circumstances of the times, with as much care and skill as if it were confident of immediate success; and yet it sees all its immediate purposes baffled without betraying—we think we may add without feeling—the slightest consciousness of failure.

It is now as hopeful as it was when it started on its career. It is full of as unshaken a faith. Its labours are far more abundant in proportion as its prospects appear to others to be overcast. The rougher its way, the firmer is its gait. The darker the night, the more intrepid and dauntless is its soul.

A heartiness and a hope independent of present circumstances, and even of a proximate future, are not the usual outgrowth of self-confidence. The Society does not draw its life from any sense of its own importance, much less of its own sufficiency. It does not overrate its own strength, nor undervalue the power of its opponents. It is often denounced, indeed, as owing its existence, its notoriety, and its seeming vigour, to the restless vanity and intolerable self-conceit of a few individuals unable to raise themselves into public notice by legitimate means; but it wants but little reflection, we submit, to convince thoughtful men that the ever-widening and deepening hold which the Liberation Society is getting upon the public mind can hardly be accounted for by any such shallow hypothesis. The confidence of self-conceit and egotism is noisy, demonstrative, and greatly dependent upon immediate success—the Society, on the contrary, is quiet, not apt to boast, and pursues its career with equal pertinacity through cloud and storm, as through sunshine and tranquillity; self-conceit soon wearies out its first friends—the Society's heartiest adherents and supporters are those who were present at its birth. Nor can it be truly alleged that the confidence of the Society arises from its underrating the strength of its foes, or the magnitude of its enterprise. If it did not know from the beginning the immense difficulty of the work it has undertaken, events would soon have taught it—and yet its faith in the realisation of its object is unwavering and undiminished. Let its documents be studied, let its movements be criticised, and we are bold to affirm that neither the one nor the other will be found to give countenance to the suspicion that the Liberation Society counts upon either an easy or an early achievement of its end.

At the present moment, all things external to itself assume a menacing aspect. Parliament rejects its proposals for the avowed and exclusive reason that the Society desires to get them passed. Members of a so-called Liberal administration suggest schemes for nullifying by legislation the victories it has won in the parishes. Counter organisations are devised to frustrate its efforts, and Archbishops, Bishops, Peers and public men take prominent part in their meetings. What then? Its spirits are not only not depressed, but are unusually buoyant. Nor is this result produced by any overweening expectation of what may be the upshot of the proximate future. The possibility of a Conservative majority in the new House of Commons is not excluded from its calculations. But it shows no misgiving. It loses nothing of its heart. It looks unshrinkingly at the odds against it, and talks of them without blanched lips or trembling nerves. If beaten, it does not know it. We believe it never will know it, not in the worst days it may be doomed to encounter. When its sense of obligation is destroyed, its faith overturned, and its hope lost, then, indeed, it will be beaten, and will, we trust, recognise the fact; but it will yield to no external force whilst these internal forces remain unshaken.

We commend the proceedings of this Society, given in our columns of this day, to the consideration of thoughtful friends of a Church Establishment. We beg them to solve for themselves this problem—If this Society be born of an evil spirit, whence comes its remarkable vitality, whence its confidence, whence its growth, whence its patient endurance of vituperation, and whence its persistent earnestness? Are all these qualities merely put on like a cloak? If so, how is it that no one from within resents and discloses the imposture? Are they the product of a fanatical delusion? Why, then, are the movements of the Society so little tinctured by extravagance that

even cool Statesmen have commended the sagacity which directs them? The Liberation Society is strong, simply because its members, in the main, believe that they are doing God's work, and do it in the spirit of faith, hope, love, and prayer. They believe, moreover, that God is working with them; and that while they, in obedience to His will, compass Jericho seven times, and blow their rams' horns, the walls of the city will fall because He has determined it. This is the secret of their energy, confidence, and perseverance. Theirs is pre-eminently a religious movement, and Churchmen will not know how to deal with it until they recognise it as such.

ECCLIASTICAL NOTES.

We suppose that *Fraser's Magazine* is as competent an exponent of the opinions of a certain class of Churchmen, as the *Quarterly Review* is of another class. The *Fraser* represents Broad-Churchism, and the *Quarterly* High-Churchism; and one party has, we now know, quite as much right to its creed and its position as the other party. *Fraser* of this month has an article on the Privy Council and the Church of England, which contrasts, as may be expected, very strongly with that upon which we commented in our last number. The writer of this article cordially approves of the judgment, and thinks it to be a step in the right direction. First, however, we have a summary of its effects, which, as it can scarcely be too often repeated, we again give, but in new language and from a new point of view:—

The highest authority known to the law of England has solemnly decided that it is not illegal for a clergyman of the Church of England to deny that the Bible contains any prophecies at all, in the common sense of the word; to deny, that is, that the coming of Christ was supernaturally predicted centuries before His birth; to affirm that parts of the Bible, usually supposed to be literally true, must be understood to be allegories or fables, or, to use an unfortunate expression, myths; to deny the historical truth of such parts of the Bible as appear to them to be untrue; to deny the goodness of such parts of it as appear to them to be immoral. It has further been declared that the law permits the clergy to hold and teach any doctrine they please on the subject of inspiration; so that they may, if they like, assert that there is no generic difference between the canonical Scriptures and other books. In short, the effect of the judgment is that the law has laid down no positive doctrine whatever respecting the Bible, except that it contains all things necessary to salvation. What else it may contain, and in what sort of vehicle the things necessary to salvation may be contained, are, by the law of England, open questions which the clergy may discuss as freely as the laity.

This judgment is considered to be not merely legally right, but to be the only one which would have been consistent with the existence of the Church of England as a National Church. The writer then discusses the question, What is, and could be, the National Church? Some pages are devoted to this; but as they are written in the Broad-Church dialect, we do not profess to be able to follow their meaning. Indeed, the author clearly supposes that they will be entirely misunderstood, for he says they "are meant" to establish a certain proposition, but that it "might seem" that they established another proposition; but if so, "nothing could be further from his opinion." We have, however, towards the close, an unmistakeable pronouncement of theory. This, in the writer's judgment, is the distinctive peculiarity of the Church of England, viz., that "It is an institution adapted, not for the teaching of any particular form of doctrine, but for the common worship of God by many people of very various theological views." The Church, in fact, is like Cowper's Mahomedan:—

Thus says the Prophet of the Turk,
Good Mussulman, abstain from pork;
There is a part of every swine
No friend or follower of mine
May taste, whatever his inclination,
On pain of excommunication.

Much controversy straight arose,

These chose the back, the belly those;
By some 'tis confidently said,
He meant not to forbid the head;
While others at that doctrine rail,
And piously prefer the tail.
Thus conscience freed from every clog,
Mahometans eat tip the hog.

And just so do our modern Churchmen eat up separate portions of Scripture, and the Church may be said to be an institution for the destruction, bit by bit, of the whole of the Bible.

And yet, why have the *Quarterly*, *Fraser*, and all other journals, devoted so much space to this matter? If they had waited for the Archbishop of York, they would have known that the "Judgment" was not a "judgment," but only, as a newspaper intimated a short time ago, an "opinion." This is the Archbishop's formal declaration in his pastoral to the clergy and laity of the northern province, and the *Record*, which whilom wrote the most exciting articles on the subject that have appeared, now says:—"Voluntaries and Presbyterians have united with sceptics and free-thinkers in exaggerating the importance of the decision in the case of 'Essays and Reviews.'" Then, of course, the Gorham Judgment was not a judgment? "What is sauce for the goose is sauce for the gander"; but how is it that a thing is a judgment when it is in your favour, and not a judgment when it is not in your favour? Are Dr. Norman Macleod and the *Saturday Review* right in their opinions of "religious" newspapers? Dr. Macleod recently spoke on this subject in the Established Presbytery of Glasgow, and then said:—

We have never been able to persecute men by the sword, thank goodness; but there is a vast amount of persecution without that, there is a great amount of insinuation and of innuendo, and casting up dirt, tending to make it externally painful and disagreeable to men—unnecessarily so. Well, these days are very much gone by. We find men have more liberty to come to such decisions without being insulted than they had years ago, and I attribute this to a very large extent to the diminution in our land of the most irreligious class of publications called religious newspapers. We have, to a large extent, thank God, been delivered from that, because, whenever you have a distinctive religious newspaper in connection with a body as distinct from a paper conducted by a layman, you have just simply a newspaper to say everything for the concern—to lie for the concern even—in the most orthodox and in the most evangelical manner to lie for the concern, and abuse every person that does not agree with the concern. And while people often lament we have not a Christian paper, I do really think one of the greatest blessings in connection with our Establishment is that we are delivered from that dreadful nuisance; and in the absence of such papers there will be the absence, to a large extent, of that low and wretched and vile persecution that all of us remember years ago, when no man dare speak, or dare move, or dare take any step that was not approved of by the body.

Nor has the Church of Scotland an archbishop who can publicly say, "The Church of England knows little of Courts and prosecutions, and her stability and soundness in the faith rest upon a different and far surer guarantee." It is thought, however, that the trouble of the Church has a "real foundation," and "Yet, my brethren, there is no reason for immoderate fear," in which are juxtapositions of thought, strongly reminding one of Lord Clarence Paget's instructions to the admiral of the Channel Fleet, as published in the *Owl*. We give, however, the concluding criticism of the *Record* on this pastoral:—

It is certainly an omen for good to our Church that, at a crisis when the Bishop of London has sanctioned errors subverting the very foundations of Christianity; at a crisis when scepticism and heresy are obtaining influence even in our courts and palaces, it has pleased God to give us two Metropolitans who have not shunned to declare the truth, but have both faithfully and wisely uttered a voice of warning and encouragement,—of warning against those who are sapping the foundations of the Gospel; of encouragement to those who are engaged in defending the authority of the Bible and the distinctive truths of Christianity.

This paragraph, we suppose, would realise Dr. Norman Macleod's description of a "religious newspaper."

But Dr. Macleod has something worse than a religious newspaper. We learn from the *Caledonian Mercury* that another "rouping" scene has taken place in Edinburgh. It was attended by a large concourse of people, and the peace was kept by a hundred policemen. No disturbance, beyond pitching the goods sold into the street, took place. We are glad to notice, by-the-by, that the Annuity-tax Association are proceeding systematically to work to bring their case before the English people. They have published an admirable statement of it, so clearly, tersely, and intelligently written, that even most members of Parliament will be able to understand it. In connection with this subject we may also notice the appropriate presentation, by his fellow-citizens of Edinburgh, to Mr. Thos. Russell, of a sum to cover his expenses in the seizure of his property for this tax. 'Our old and esteemed friend has been for very many years a leader in the fight for ecclesiastical equality. No man has suffered more

for it than he, and no man has so well earned the expressions of affection and respect with which his fellow citizens have recently addressed him. Mr. Russell has handed over the amount of the testimonial to the Annuity Tax Abolition Committee.

We are glad to record the fact that the Oxford Local Examination in Church formularies, history, &c., is abolished. The question came up in Congregation, and, part by part, was rejected by various majorities. The *Guardian* thus writes upon it:—

It seems to be thought, in the first place, that the system practically established by the Delegates up to 1862 was working well, and that there is no occasion to disturb it; secondly, that an attempt at compulsion is likely to drive persons to decline the Religious Examination altogether; and, thirdly, that to allow religious knowledge in the place of "preliminary" subject, as, e.g., of Orthography, Grammar, or Arithmetic, would entirely vitiate the character of the whole scheme, and destroy its value. Hitherto the certificate has been a proof that a candidate can spell correctly, can write decent grammar, and work the first four rules of arithmetic; if the Statute recently rejected had passed, religious information would have had to be accepted in lieu of any one of these first rudiments of knowledge! We must congratulate the university on the rejection of this ill-advised measure, and express a hope that the recommendations of the Delegacy will now meet with attention.

THE MAY MEETINGS.

We scarcely know whether our "May Meetings" ought to be most productive of sad or of cheerful feelings. They unquestionably seem to produce, in those who speak and on those who hear, anything but sad thoughts. There are more humorous speeches made at Exeter Hall in May than in the House of Commons from February to August. Good and laughable anecdotes seem to be kept preserved for this month, as Sheridan kept his jokes; and they are told with such enjoyment and with such artistic effect that it is impossible for the audiences not to enter very thoroughly into their spirit. You see that they do as you look upon them, and when you meet them in the street, you can tell from their radiant faces, even if you did not occasionally overhear what they were saying, that they were repeating the anecdotes to each other, and treasuring them up for retelling them again at home. A yearly publication of the jokes made at the May meetings would, we are afraid, rather astonish the heathens.

And yet the main facts brought before these meetings are not very elating. When you read their proceedings you do not feel very cheerful. They do not make you gloomy or despondent—quite the contrary—but they do make you rather sad. The Christian societies meet together in this month and look out upon the world as Christ and His Apostles looked from the Mount of Olivet upon Jerusalem. There is much said of what is done, but it tells mainly, after all, of what is not done. The more exulting the tone in which success is recorded, the more painful is the contrast between it and the real failure. The world has been again called; and again we know that it may be said, as it was said of old, "And ye would not."

We do not want to put any one into a morbid state, but we do want to suggest that there are things to feel "serious" about. It is not healthy, we know, to dwell upon the work not done, but it is healthy to look at it sometimes. If for twenty years we have clapped our hands when the secretary of a missionary society has just read his report, it may be good on the twenty-first year to think that clapping our hands is not a suitable expression of feeling. Suppose, therefore, that in this year of the greatest success which the Christian societies of England have yet recorded, we do not clap our hands, but sit still, and quietly think.

On such facts as these. That it was a wonderful report which was presented to the meeting of the Bible Society—which recorded that in the year just past no fewer than 2,495,108 copies of the Scriptures had been issued from its office, that its agencies reached all parts of the world, and that it was still translating the Scriptures into other tongues. We shall soon, it appears, have a "Maori" Bible, and very soon one in the Malagasy language. Yet this great Society has distributed altogether only forty-five million copies of the Bible. How many millions therefore, has it not reached? The platform of the Bible Society is avowedly of the most catholic character, yet we believe that more public controversy has taken place upon it than upon the platform of any other Society. This year, controversy, excepting a most legitimate one on the character of the Bible itself, suggested by the "Broad-Church" writings of the day, was avoided. On this, by-the-by, the Bishop of Winchester dwelt in very peculiar rhetoric. His lordship remarked, on the supremacy of the Divine revelation, "Unsettle that principle and you shake the foundations of your faith—say

that pillar on which you base your belief, and you have nothing on which to rest the sole of your foot." This was not in a Dissenting minister's speech. If it had been, it would have been quoted at once, as an illustration of the want of learning amongst Nonconformists. It was in the speech of a Sumner—and the oldest bishop but one on the bench. The Rev. William Arthur put the question better when he said:—

It is a very easy thing to write down so many thousands or so many millions of Bibles, but if we could follow those Bibles to the chambers, railway-stations, sick-beds, to all the schools, to all the scenes of distress and temptation, to all the missionary stations, to all the heathen temples to which they will penetrate, and see the work they are doing, and the seeds of future glory for God's cause which they are sowing, we should not hear it as a mere matter of statistics, but there would rise up from the heart, right up to God our Father, that which after all is the sublimest strain that reaches the Majesty on high—not prayer merely, the utterance of need—but praise, the echoing of God's own fulness. Blessed be God that in times of rebuke and blasphemy, and scepticism and shame, the Bible is more honoured, and more called for, and more believed, and more trusted than it ever was.

We have had occasion before now to make our own complaints against the Bible Society, and complaints which we have seen no occasion to retract; but its paramount service to Christianity none can dispute, nor can, we should imagine, wish to dispute. From the day of its foundation, when it stood out against the Church for the Bible pure and simple in preference to Bible and Prayer-book, it has done an invaluable service. If it has of late years shown a spirit of monopoly, and a desire to keep the circulation of the Word of God in its own hands, it has simply taken away all ground of boasting. And this is the sad reflection which crosses the mind on reading this glowing report—that so much zeal should be combined with so much jealousy, so much charity with so little justice, and so much confidence in the Word, with, also, so much self-confidence.

Then, the City Mission Report. The records of this Society are scarcely capable of tabulation, although they are tabulated. Numerically the work performed by its agents is enormous, but numbers, large as they are, give no accurate idea of the kind or character of the work. It is moral, and moral labour cannot be reckoned by figures. There are, however, figures which have a meaning. When we read in the speech of Mr. Hoare at the meeting of this Society, that "there are 900,000 neglected people in London," we read something which is not very cheering. Nor is it more cheering to be informed that to look to these 900,000 persons the Society has an income of only 42,000*l.*, can employ only 400 agents, and has been in great anxiety, during the past year, as to its financial prospects. Forty-two thousand pounds! About the income of the Dean and Chapter of Westminster. A comparison like this forces upon you a real appreciation of the "poor man's Church."

The Rev. W. C. Lake, one of her Majesty's Commissioners on Popular Education, made the following remark a few days ago at Taunton:—"The Dissenters, perhaps, from not having much to do with education during the week, were able to take it up as a sort of luxury on Sundays, having then nothing else to do, and they accordingly 'cribbed' the Church scholars and carried them off to Dissenting Sunday-schools, where, to say the least, they did not receive any positive or definite religious teaching." So outrageous and libellous an assertion, and one so flatly contradicted by facts which came before Mr. Lake in his capacity as an Education Commissioner, has naturally provoked an indignant remonstrance. A meeting has accordingly been held at Taunton, to protest against and contradict them, but the best answer to Mr. Lake may be found in the proceedings of the Sunday-school Union. Not religious? Those who know most about such schools are those who spoke at the public and conference meetings of this Society. The work, the success, and, without its bounds, the failure of these schools, are aptly comprehended in a resolution passed at Exeter Hall:—

That the Sunday-school teachers now assembled would not conceal from themselves or from others the painful fact that, while Sunday-schools have proved such important auxiliaries to the Church in its great work of bringing souls to the Saviour, these advantages are not yet enjoyed by one-half the young persons in the metropolitan districts who ought to be found in them; that the present condition and occupation of these young persons is generally injurious to their own present and future welfare, and calculated to render them an evil to society at large, as they grow up in life; and that this meeting rejoices in the efforts now making to bring them under religious instruction in Sunday-schools, and would earnestly commend these efforts to the prayerful sympathy and liberal support of the ministers, officers, and members of all Christian Churches in the metropolis.

The fact, we suppose, is, that by "definite and positive" religious teaching, Mr. Lake means Church teaching. That taught, all is taught; that not

taught, nothing is taught. In such a case a large portion of the 200,000 children on the books of the Sunday-schools of London are in the same position as the 400,000 not on the books. We regret if Mr. Lake takes such a view, but it is even pleasanter to think so than to suppose he has in passionate wilfulness stated what is contrary to well authenticated facts.

The extent of spiritual destitution described in the report of the Home Missionary Society is a rather fearful comment on the working of the Church in the country districts. Read for instance what is said concerning Dorsetshire—which seems in part to be given up to a bastard Romanism. The success of this useful Society, which has recently been most marked and gratifying, is owing probably to its abandonment of ecclesiastical red-tape and routine. The committee have also shown a faculty of organisation without which the best of aims are not likely to be realised. But after all its labours it arrives at the old conclusion so admirably expressed by Mr. Horace Mann, that what is wanted is not Church accommodation but church inclination. There is destitution, but the destitution is not felt by the destitute.

The Rev. Henry Allon delivered yesterday, to a large audience, his inaugural address as chairman of the Congregational Union. The address was marked, as it was sure to be, by great ability. It was mainly a review of recent controversies respecting the Scriptures. Mr. Allon on this subject said, that he believed "the dogma of a verbal inspiration had in thousands of religious men produced a widespread revolt, and a very painful and perplexing unsettledness respecting the true character and claims of Scripture." He asked where was the proof of the dogma, and he maintained that the sacred writers were "no mere bearers of despatches from the Court of Heaven."

It is only (said the speaker) by fully and fearlessly recognising the human element in the authorship of Scripture, that we can understand it, and find reality in it. And is it not monstrous that a man, delivering a great religious message from God, is to be declared invalid, because, incidentally, he makes a scientific allusion according to the notions of his day? Difficulty there is, if it be insisted upon that the very words were dictated by the Holy Spirit; for then he would be made to simulate human ignorance as well as human character. But this is most gratuitously to put an irresistible weapon of offence into the hand of infidelity. An untenable position always compromises more than itself. Exaggerated claims provoke exaggerated repudiation; and it were difficult to say whether the Bible has suffered more from unrighteous assailants, or from unwise defenders.

We should, however, probably and unavoidably, misrepresent Mr. Allon by making mere quotations. So carefully arranged and elaborately composed an address cannot be perfectly exhibited in any but the writer's own manner and style. Mr. Allon dwelt at such length on this topic that little space was left for others. He took occasion, however, to make one remark on the Church:—

"I will simply say, that on all matters that affect the interests of the Church of Christ, it is our right and duty to speak; and that on matters affecting the Established Church, every Englishman is bound to speak; for theoretically that Church claims our allegiance, and practically it enforces our support. Let me especially commend to your serious consideration, the question of subscription in its legal and moral bearings. In this, the whole nation has a vital interest. University subscription practically converts national seats of learning into the theological schools of one ecclesiastical sect; as affecting, therefore, the rights of citizenship, its abolition is to be sought. Clerical subscription is the bond given by the clergy of the Establishment, that they will rightly use the property entrusted to them; in the absence of other control, and notably of the control of the living Church, it, therefore, or its equivalent, is to be insisted upon by the nation."

It is a strange position that the Chairman of the Congregational Union thus occupies. The Church that is set for the defence of the truth not having fulfilled her mission, the president of a "Sectarian Association" takes up the weapons that her own members are misusing and does the work of her own bishops far better than any bishop now on the bench. And this reminds us that, if there be one fact more cheering than another in connection with the May Meetings, it is that the Churches then lose sight of sectarian limits, burst for once the bonds of creeds and articles, and encourage each other in their common work and faith and hope. There is no better proof or fairer illustration of this fact, than that Dissenters, one and all, unite in working and praying for liberty and purity, even for that Church which treats them as outcasts and heretics. And Mr. Allon's address may clear many eyes that an Archbishopial pastoral, with its theological dust and metaphysical quibbles, could only blind.

JUDGMENT IN THE TAMWORTH CHURCH-RATE CASE.

In the Archdeacon Court on Wednesday, Dr. Lushington gave judgment in the case of Hill and Bailey v. Askew. The promoters of the suit are the church-

wardens of the extensive parish of Tamworth, comprising seven townships and upwards of 2,000 ratepayers, over an extent of more than 10,000 acres. For a long time disputes have arisen in the parish on Church-rates, and the present proceedings had created considerable interest. The defendant in this case represented a numerous body assessed to the rate of one penny halfpenny in the pound, the validity of which was disputed. The question now raised was whether this rate should be enforced or quashed. The churchwardens applied to enforce the rate, and the defendant opposed it on the ground that it was not legal. The expenses on both sides in laying the matter before the Court were considerable.

Dr. Lushington pronounced a long and elaborate judgment. He hoped he should make himself intelligible, but he was sorry to say that from the mass of documents he had not been able to digest the materials into a form satisfactory to himself. The rate in question—1½d. in the pound—was made to cover the expenses of the church from Easter, 1861, to Easter, 1862. The rate was opposed on several grounds—that it was excessive, that some of the items were illegal; and further, that property had been omitted, or not properly rated. In all cases of Church-rates there were great difficulties. The parish church was a very ancient one, and the property assessed consisted of 2,400 properties. He should not decide the case on the amount being excessive, or that some of the items were illegal. He should proceed on the important question of the assessment. The law on Church-rates was of great antiquity; they existed long before poor-rates. Looking to the modern cases, all property assessable to poor-rates was assessable to Church-rates, except property belonging to the Church. Poor-rates had no connection with Church-rates, and it was a great mistake to found one assessment on the other. The law on Church-rates was in a very unsatisfactory state, and imposed great burdens on churchwardens, and he was bound to say that Mr. Hill had meritoriously exerted himself to discharge his onerous duties. The rate was to be equal, and townships were not to be considered, but only that one parish existed. His lordship pronounced against the validity of the rate, and that the basis of the poor-rate twenty-five years ago was improper.

Judgment for the defendants, and the Court condemned the churchwardens in costs, except on one ground of prebendal lands.

This important decision will affect numerous cases.

CHURCH-RATES IN NEW PARISHES.—We understand that in compliance with a request from several of his supporters, Lord Palmerston has consented to receive a deputation of members of Parliament and others relative to the decided opinion of the opponents of Church-rates that the Church-building Acts ought not to be consolidated without the insertion of a clause prohibiting the levy of Church-rates in new parishes. The time for the interview has not yet been fixed.

THE "OXFORD DECLARATION" is to be presented to the Archbishop of Canterbury to-morrow (Thursday) afternoon, at Lambeth Palace.

REFUSAL OF A SECTARIAN GRANT BY THE NEWCASTLE TOWN COUNCIL.—At the quarterly meeting of this corporation, held on the 4th inst., after a long debate, the Town Council refused by 20 to 15 a grant of 50l. towards the building of a church at Gateshead, on ground from which the corporation derived a large income.

THE NEW BISHOP OF PETERBOROUGH.—Dr. Jenne, Dean of Lincoln, is to be the new Bishop of Peterborough. He recently voted in the Hebdomadal Board against Mr. Jowett's salary. It is stated that Dr. Jeremie, the Regius Professor of Divinity at Cambridge, is likely to succeed to the Deanery of Lincoln.

ROMANISTS AND STREET PREACHING.—The Rev. H. Grattan Guinness attempted to preach in the streets of Limerick on Tuesday in that portion of the city principally inhabited by Roman Catholics, but was hooted, pelted with stones, knocked down, and would have been further ill-treated but for the police.

AN EASY-GOING CLERGYMAN.—The death of the Hon. and Rev. Fitzroy Stanhope, which has just taken place, reminds one of the doings in the Established Church of a former generation. The reverend gentleman was originally an officer in the army, which he found it expedient for good reasons to leave, though he managed, probably from his aristocratic connections, to secure the good-will of the Duke of York. Having left the army, he sought refuge in the Church, but no English bishop could be got to ordain him. Disappointed in England, he tried Ireland, and he carried to the Bishop of Cork a letter from the Duke, to the following effect:—"Dear Cork,—Ordain Stanhope.—Yours, Frederick." To this the bishop is said to have returned the following reply:—"Dear York,—Stanhope's ordained.—Yours, J. Cork." Having thus become capable of holding preferment, preferments were showered upon him. He soon found his way to England, and in 1815 he obtained a living at the Land's End, worth 1,000l. a-year. Mr. Stanhope went down, read himself in, and then returned; and from that time to the day of his death he never visited his living, leaving the Cornishmen to the charge of his curate.—*Gateshead Observer.*

TESTIMONIAL TO EX-BAILIE THOMAS RUSSELL.—On Saturday evening last, a deputation, consisting of Duncan M'Laren, Esq., Newington House; ex-Bailies Stott, Grieve, and Fyfe; and Messrs. James Richardson and George Laing, waited on Thomas Russell, Esq., Edinburgh, at his house, No. 3 Middleby-street, and presented to him the sum of

27l. 19s. 6d. in accordance with the terms of the subjoined note:—

The subscribers, from a desire to mark their respect for the private worth and public usefulness of Thomas Russell, Esq., lately one of the magistrates of this city, and also to express their hearty disapproval of the harsh and cruel procedure adopted by the agent for the Lord Provost, magistrates and council, in enforcing payment of the Clerical Annuity-tax, by which Mr. Russell was cast in expenses to the extent of 27l. 16s. 6d. sterling, have agreed to pay the sums opposite their respective names, in order that he may be thereby reimbursed for the unjustifiable expenses to which he has been put. About forty gentlemen took part in the subscription. Mr. Russell made a feeling and suitable reply, stating, however, that he could not consent to accept the money for his own use. In a subsequent letter he requested that the sum might be handed over to the Annuity-tax Abolition Committee, to aid in abrogating that obnoxious enactment, a consummation, in his belief, not far off.

Religious Intelligence.

FOREST-HILL.—The Queen's-road Congregational Church, Forest-hill, was opened for public worship on Thursday, April 28th. The Rev. Alexander Raleigh and the Rev. H. Allon preached two excellent sermons on the occasion, and a large number of ministers and other friends assembled from neighbouring and more distant places. Between the hours of morning and evening worship, about 150 guests enjoyed the liberal hospitality of the new congregation in the school-room adjoining the church; N. J. Powell, Esq., presiding. In the course of the proceedings the Rev. Mr. Thodey remarked on the noble conduct of Mr. Hine, now at Forest-hill, and formerly at Anerley. There were but few ministers in the meridian of life that were disposed to act, as he had, in giving up twenty families out of a small church, and at the same time making an effort to build a larger church for his own people. The cost of the building will be about 3,600l., of which 1,600l. still remained to be provided. 1,000l. of this had been raised by a mortgage on the chapel. On the following Sunday sermons were preached by the Rev. Dr. Halley, and the Rev. T. M. Herbert, M.A., who will supply the pulpit during this month. The total collections were 250l.

FROME.—The Rev. D. Anthony, M.A., has been obliged, in consequence of ill-health, to resign the pastorate of the church assembling at Zion Chapel in this town, to the great regret, not only of his congregation, but of the town at large.

THE RAFFLES MISSION ROOMS.—A large building, called the Raffles Mission Rooms, has been erected in Greenland-street, Liverpool, as a memorial to the late Dr. Raffles. The building will afford ample accommodation for a working men's club, a ragged-school, and a place of worship.

CONGREGATIONAL CHAPEL, BREDBURY, NEAR STOCKPORT.—The above place of worship was purchased a short time ago from the Wesleyan Methodists by a few friends of the Congregational body, and was re-opened for Divine worship on Sunday, the 24th April, when two sermons were preached, in the afternoon by the Rev. J. T. Woodhouse, of Stockport, and in the evening by the Rev. J. Wilson, of Charlesworth. A collection was made after each service, which, with donations afterwards received, amounted to 16l. 1s. 1½d.

ADLINGTON, LANCASHIRE.—The foundation-stone of a new Independent chapel in this populous village was laid on Saturday week by A. Haworth, Esq., when an address was delivered by the Rev. J. G. Rogers, B.A., of Ashton, explanatory of the principles and usages of Congregational Independents. In the evening a large tea-party was held in the Temperance Hall, at which Henry Lee, Esq., of Manchester, presided. The style of the building is Gothic, adapted internally to Congregational worship. It will be built of stone, and will seat 500 persons, with a school at the rear for 300 children. The whole of the cost, including heating, lighting, fencing, &c., will not exceed 1,500l. The architect is Mr. Robert Moffat Smith, of Manchester.

NORTHAM, HANTS.—On Thursday afternoon the chapel at Northam was filled to witness the recognition of the Rev. G. W. F. Gregg, as the pastor of the church and congregation assembling there. The Rev. S. March, of Albion Chapel, read the Scriptures and offered prayer. The Rev. John Woodcock, secretary of the Hants Union, explained the nature and constitution of a Christian church. The Rev. H. H. Carlisle asked the usual questions, and offered the ordination prayer; and the Rev. Thomas Adkins delivered an affectionate and earnest charge to the newly-ordained minister and the people from Matthew x. 41. After this service about 220 persons sat down to an excellent tea, and at the evening meeting the chapel was crowded to overflowing. The chairman, the Rev. Thomas Adkins, gave the opening address. A brief statement was made by the pastor to the church. He was happy to state that their new chapel was paid for within 60l. Encouraging and practical addresses were delivered by the Revs. S. Knell, S. March, John Collins, and H. H. Carlisle.

ISLE OF MAN.—On Wednesday, 13th of April, the services in connection with the ordination of the Rev. Anthony Thompson, B.A., took place in the Congregational chapel, Athol-street, Douglas. The service commenced at half-past six o'clock p.m. The chapel was crowded in every part, including the temporary seats in the aisles. The Rev. Enoch Mellor, M.A., of Liverpool, and the Rev. Professor

Barker, of Spring-hill College, Birmingham, attended to conduct the religious services. Besides these gentlemen there were also present the Rev. J. Cleland, the Rev. J. Talbot, the Rev. T. T. Dilks, the Rev. G. Kidd, and the Rev. Mr. Pater, belonging to the Presbyterian and Wesleyan connexions. After the singing of a hymn, the Rev. J. Talbot read the lesson, which was followed by a prayer by the Rev. Mr. Cleland. The Rev. E. Mellor then delivered a masterly introductory discourse from Matt. xxiii. 8, after which he put the usual questions, which were answered in a clear and intelligent manner by the Rev. A. Thompson. The Rev. Professor Barker having offered up the ordination prayer, next proceeded to deliver the charge to the pastor, from Romans i. 13. The concluding prayer was offered by the Rev. G. Kidd. On Thursday evening, the Rev. E. Mellor again preached from the words of Matt. x. 42. The chapel was again crowded, and the services throughout were most satisfactory to all concerned.

FAREWELL TEA-MEETING TO THE REV. G. W. CONDER.—On Tuesday week, the congregation of Belgrave Chapel, Leeds, took leave of their pastor, the Rev. G. W. Conder, who, as is generally well-known to the Congregational body, has accepted the ministry of the church at Cheetham-hill, Manchester. A tea, to which upwards of 400 persons sat down, was deemed, wisely enough, an appropriate prelude to the real object of the gathering. After tea, Mr. John Hogg, the senior deacon of the church, was elected to preside. The chairman, in a few remarks, briefly stated that they had met together to discharge what he thought they would consider a very pleasant, although at the same time a sorrowful duty, namely to bid farewell to the man who had been their pastor over a period of fifteen years; to the man who, in God's hands, had been the instrument of the conversion of many of them; and to present him and his wife with a valuable token of the high esteem with which they regarded them. Mr. Burkill, who was chosen to make the presentation to Mr. Conder, said the testimonial consisted of a beautiful timepiece and a purse of gold (£270L), which were given, Mr. Conder must understand, in the best and sincerest feeling by the donors. On the part of the congregation generally, and himself especially, he must say very great regret was felt in losing Mr. Conder's pastoral care. At the same time they were gratified to think that Mr. Conder was being elevated to a sphere of extended usefulness, and they heartily wished him success. The timepiece was engraved with the following inscription:—"Presented, with a purse of 270 sovereigns, by the church and congregation of Belgrave Chapel, and by their friends, to the Rev. G. W. Conder, on his leaving Leeds, in grateful acknowledgment of his valuable teachings and faithful service during a period of fifteen years.—April 26th, 1864." Mr. Burrow had the honour, in the name of the ladies of the congregation, of presenting a silver tea-service to Mrs. Conder. The inscription upon one of the pieces of plate was—"Presented by the ladies of Belgrave Chapel to Mrs. Conder as a parting gift of esteem and Christian affection.—April, 26th, 1864." Mr. Conder replied on behalf of himself and his good lady at considerable length, reviewing, in so doing, the long period during which he has been connected with Belgrave Chapel, and assuring those from whom he was parting, not without a pang, that whatever might be considered of his talents (to which Mr. Burkill made some reference) his ambition had never been for oratorical display or fame, but simply to preach truth to his people, and to have a dwelling in their hearts.—*Leeds Mercury.*

Anniversaries.

CONGREGATIONAL UNION OF ENGLAND AND WALES.

The annual meetings of the Congregational Union of England and Wales were begun yesterday morning at the Poultry Chapel, the Rev. Henry Allon, of Ialington, in the chair. The body of the chapel was quite filled with ministers and delegates, and the spacious galleries were crowded with visitors. The proceedings were begun with a devotional service, conducted by the Rev. E. MANNERING and the Rev. J. ALEXANDER.

The Rev. Dr. GEORGE SMITH read the report of the committee. It stated the losses of honoured brethren during the year included Dr. Raffles, Dr. Allott, Mr. East, Mr. Coombs, and Mr. Hanbury. The committee deeply regretted that illness prevented the Rev. Joshua Harrison occupying the chair of the Union this year, and were thankful that the Rev. H. Allon acceded to their request to supply his place. Acting upon the usual custom of nominating a chairman alternately from town and country, the committee had invited the Rev. David Thomas, B.A., of Bristol, to be the chairman next year. The "New Congregational Hymn-book" continued to increase in circulation. More than 70,000 copies had been sold during the year, making a total of 300,000 copies in the five years of its existence. The whole edition of the "Year Book," 5,000 copies, had been sold. Out of the profits from these publications the committee had voted 2,140L. to various institutions connected with the Congregational body, and originating with the Union. The English Congregational Chapel Building Society funds had reached 33,000L. out of the 50,000L. it was proposed to raise. The report specified, moreover, in detail, the various efforts made during the year

for the extension of religious liberty and the spread of the Gospel.

The CHAIRMAN then rose to deliver the annual address, the subject of which was—"The Christ, the Book, and the Church." After the customary fraternal greetings, and a statement of the circumstances of illness which prevented the Rev. J. O. Harrison occupying the chair, Mr. Allon addressed himself to his theme, remarking that no one could fail to see that the atmosphere of the Church was heavy and troubled, and that all that was vital in religion was now challenged.

It is no longer a dispute about meanings, it is a demand for authority. It is no longer, What does the Christ say? but, Who is the Christ that He should speak at all? Is He really the Master and Saviour that He claims to be? The Bible is no longer, as heretofore, asked simply concerning its meaning, but concerning its authorship and authority. By what right does it speak at all? Who authorised it to declare God's counsels and to give law to men's consciences? Is it in any distinctive sense an inspired and authoritative revelation from God, or is it simply a surpassing inspiration of ordinary sanctified humanity? These matters, moreover, are no longer, as hitherto, debated with opponents without the church, but with teachers within it. So long as the church presented a consentaneous and compact array against foes without, or simply lacked the aid of her own indifferent and unspiritual members, she was but fighting the battle for which she was ordained; now her accepted and fundamental truths are assailed by some of the most able and earnest of her sons. It is "heresy," strictly so-called, that challenges orthodoxy. Like Saul the Pharisee, good men "verily think within themselves that they ought to do many things contrary" to the traditional authority of the Bible, "which things they do." It is no longer a Tom Paine necessitating the "Apology" of a Bishop Watson; the foes of the Bible are "those of its own household;" and the supreme judicature declares that within the same ecclesiastical enclosure one party must recognise, as fellow members and authorised ministers, others who deny what, to say the least, they themselves deem essential to the Divine authority of the Bible. This greatly adds to the gravity of the crisis. Who can fail to feel how much the controversy would be relieved were the issues simply one of Scriptural truth—were there no questions of civil law, or official prerogative, or authoritative creeds complicated with it?

If ever the advantages of the simple Congregational church system were manifest, it was surely now. Surely men would see, ere long, that a system which placed law above truth, and which imposed upon both churches and ministers such incongruous and humiliating disabilities, could be neither Scriptural nor expedient. He would emphatically say, that questions like these vitally concerned Nonconformists and demanded their consideration.

The church that either remained indifferent, or purposely stood aloof, when such matters were in debate, would fatally isolate itself, manifest a selfish sectarianism, and guiltily betray the trustment of the Master. It is as if the harvestmen were to persist in the ingathering of the sheaves regardless of the enemy who has landed upon his coasts. It may be a duty to sacrifice even a spiritual harvest in order to defend the territory upon which all spiritual harvests are to be produced.

Would that there were no Samaritans to contend against! How pleasant then would it be to build! How rapidly would the work of conversion advance! But God appointed it otherwise, and they might not refuse His conditions of service. Upon the question of Christ, His character and claims, the whole of humanity rested. Upon their conception of His person and work all Christian doctrine and all Christian heresy depended. All Christian truth was "in Jesus." They who worshipped Him as the incarnate God, they, who through His atoning death, sought reconciliation with God, necessarily differed in *toto calo* from those who regarded Him as merely a perfect man, and as dying merely a martyr's death. Mr. Allon then described the characteristic of such works as M. Renan's, that Christ was discovered "to be less than a mere good man." That was the apotheosis of infidelity, and really they need not be troubled concerning Christ. Strauss and Renan simply proved that counter-theories were exhausted. And, except in France, the controversy in that form was nearly exhausted. The British churches were quick and sensitive, even to passionateness, in their resentment of any suspected wavering, and they held to the conception of Christ's death as a proper expiatory atonement having a legal aspect Godwards, as well as a moral aspect manwards. But the controversy about the Book was much more radical and pervading. The marvel was that the conflict had been delayed so long. But it had come upon them at length, and perhaps none of them now living would see the issue.

Every claim of the book is subjected to the most searching tests—whence it came, what it is, and what authority it assumes. The first result of such questioning has been fierce conflict, and some degree of confusion on both sides. Science, flushed with new discoveries, has rashly pronounced its facts to be incompatible with the declarations of the Bible; geology has dug up stones to throw at it; philosophy has assailed it with hard words; astronomy has declared that the stars in their courses fight against it; history has summoned witnesses to prove it legendary. And the natural effect of this combined assault has been alarm and exasperation in those to whom it is precious as life itself, and dear as the holiest hopes. These in their turn have rashly denied the facts from which science has drawn such premature inferences, or have put forward preposterous theories to account for them. On neither side can either the methods or the tone of the controversy be commended. Science has been arrogant, inimical, premature. Theology has been dogmatic, jealous, and ignorant. Science has insisted upon crude theories and unproven hypotheses, as if they were demonstrated facts. Theology has refused to admit that even its human inter-

pretations of Scripture may be wrong. Instead of humbly sitting down, side by side, to help each other, and to find *Him*, they have excommunicated and anathematised each other. Esau disparages the birthright, and Jacob employs reprehensible means to secure it. But this can only be for a little while. It is the property of truth to discover and harmonise all things. Science, by her own progress, will be compelled to reconsider her speculations, and theology to revise her interpretations. Science needs the Bible to make it devout; the Bible needs science, in all its departments, to help its interpretation. And as surely as the God of truth is one, so surely will these two volumes of His revelation to man be found equally true and authoritative: the one expounding the meaning, and bearing a wondrous witness to the other. Already, indeed, we see this in part, for some of the greatest names of modern science are among the devoutest believers of the Bible. Faraday is one of its preachers, and Owen one of its defenders against infidel science; and with a goodly array of others, they have testified that science, when exclusively ascertained, is in perfect harmony with Scripture when rightly interpreted.

The course and issue of this great controversy will probably be analogous to that concerning Christ. Rationalistic theories would be exhausted, inasmuch as, one after another, they would fail to account for all the facts and phenomena of Scripture; until at length the Holy Book, established upon an intelligible and critical basis, was demonstrated to be God's supernatural and authoritative revelation to man. But do not let them be afraid of saying that this could be only by a process of mutual adjustment.

In every age, the true instinct of the Church has recognised the Divine and Holy in the book, just as it has in the Christ. In this it cannot be mistaken; but it does not therefore follow, that its intuitive recognition has always been justified by tenable arguments, or that its interpretations have always been right. The divine record is one thing, the human interpretation of it is another; and every interpretation must be rejected as erroneous, that does not include a full and fair consideration of all the phenomena.

Mr. Allon verily believed that the dogma of verbal inspiration had, in thousands of religious men produced wide-spread revolt, and a very painful and perplexing unsettledness respecting the true character and claims of Scripture. He noticed the theories of Professor Gausson, Mr. Burgon, and Dr. Candlish on the subject, the latter ascribing every syllable of the Bible to God, as though He had written it with his own hand. But was it not presumptuous to approach the Book of God with a theory of any kind—a theory to fit which, facts were selected in disregard of the rest? Was not such a course arbitrary and rationalistic? In choice and eloquent terms the speaker characterised the Book of Genesis—"a crucial instance"—to show that in various ways the sacred writers showed that they spoke "in the name of the Lord."

And this book of Genesis is only the first of a long series of tracts, produced during a long series of centuries—all of which more or less have the same characteristics, and bear testimony to their prototype;—all of which are in wonderful harmony—historical, doctrinal, and moral—with it, and with each other; each casual in its origin, distinctive in its form, complete in itself, and impressed with the strongly marked individuality of its author; and yet all constituting one great and developing system of Divine theology, growing with the growth of the world, and widening with its enlarging experience:—history, prophecy, sermon, and psalm—all combining into one harmonious whole; full of deep theological and spiritual harmonies; each workman preparing his contribution apart, but the whole brought together by the Great Architect, and combined into one august and symmetrical temple of truth. This is the true miracle of the Bible,—its inward unity, not its outward uniformity; nay, would not the outward uniformity infinitely lessen if not destroy the miracle of the inward unity? "There are diversities of operation, but it is the same God which worketh all in all."

Other proofs were cited of the marvellous idiosyncrasies of the Bible—the proofs indeed being literally inexhaustible. Equally indubitable, on the other hand, were the marks of human authorship.

Who can read any book of Scripture, and not feel that a genuine human heart beats in it? If our consciousness can tell us anything, it tells us that these are proper men;—inspired by God, but yet retaining the full exercise of every human faculty and feeling,—the human instruments of a Divine power, but expressing in their writings all their varied human personality, circumstances, and moods. Else were the Bible unspeakably less precious to us.

The sacred writers were no mere bearers of despatches for the court of Heaven. But, God-inspired, their human intellect and human soul were alike employed in the authorship of Scripture. But to make them impassive instruments of the Divine was to reduce them to the mock personages of a sacred drama.

It is only by thus fully and fearlessly recognising the human element in the authorship of Scripture, that we can understand it, and find reality in it. And is it not monstrous that a man, delivering a great religious message from God, is to be declared invalidated, because, incidentally, he makes a scientific allusion according to the notions of his day? Difficulty there is, if it be insisted upon that the very words were dictated by the Holy Spirit; for then he would be made to simulate human ignorance as well as human character. But this is most gratuitously to put an irresistible weapon of offence into the hand of infidelity. An untenable position always compromises more than itself. Exaggerated claims provoke exaggerated repudiation; and it were difficult to say whether the Bible has suffered more from unrighteous assailants, or from unwise defenders. May we not, then, rest with the simple recognition of these two elements of Biblical authorship, and with the inferences which follow? Why should we crave a scientific harmony of them, a theory that will account for all the phenomena, and that may be reduced to a

formula? Is this either necessary or possible? Has God given us exact formula of other truths—of the incarnation, of the atonement, for instance? has he not left room for the exercise of moral faculty in their investigation? Conscientious Deism, conscientious Socinianism, conscientious Rationalism, are all possible. There is no demonstration, logical or otherwise, to force the convictions of the unwilling or unspiritual. For the man of spiritual eye and spiritual sympathy, there is abundant proof; but it is not so drawn out into propositions, as that a man must outrage reason to disbelieve. The investigation of all spiritual things, demands spiritual faculties. Only the soul that is spiritual can see the spiritual God. "He that is of the truth heareth my voice." Such exercise of moral faculty, therefore, is demanded for the interpretation of Scripture. He who will array a difficulty arising from the human element of authorship, against a proof of the Divine element of authorship, may do so; but he is guilty of the moral perversity of making a mere human ignorance a ground for denying God. From the very nature of the case, a scientific theory of Biblical inspiration seems impossible. That God is supernaturally present in the authorship of the Bible, is attested by a thousand proofs of miraculous knowledge, miraculous act, and miraculous goodness; but how the Divine Spirit came into conjunction with the human thought and will and experiences of the sacred writers, we may not know. It is enough to be assured that "Holy men of old spake as they were moved by the Holy Ghost";—that "all Scripture is given by inspiration of God," or if the reading be preferred, that "All Scripture given by inspiration of God, is profitable for doctrine, for reproof, for correction, for instruction in righteousness":—declarations which certainly affirm that every part of the holy writings is full of God; but which give us no information respecting the methods of His inspiration. Concerning these, neither the assertions nor the phenomena of Scripture teach us anything, and where Scripture itself is silent, surely human theorising is intrusive. On what authority is it affirmed on the one hand, that the men were inspired, and not the writings? or, on the other, that the writings were inspired, and not the men? or that because all Scripture is given by inspiration of God, every word of it is miraculously dictated? that only the religious utterances of the sacred writers were inspired? What is all this but being "wise above what is written"; but prescribing human conditions, within which alone Divine revelation is possible? So, doubtless, we should have prescribed conditions for the incarnation of Christ. Who of us would not have shrunk from saying that He could "grow in knowledge," that He could pray that "His cup might pass," that he could be made "perfect in suffering"? In this, Divine wisdom has not hesitated to disregard our narrow and arbitrary human conditions, and to rest the infallibility of the incarnate Christ upon higher and broader grounds.

Might not God have purposely left them to certain difficulties and doubts, through discrepancies which they could not explain, and *lacunæ* which they could not supply? Why then insist on a scientific theory of inspiration? It was easy, but ignoble, to dispose of individual difficulties by a simple recitation of articles, but they were required to prove all things. It was the great law of God's spiritual kingdom, that wrong moral feeling would lead them into error, and right moral feeling guide them into truth. But they could not doubt that the Book was sufficient for all the purposes for which it was given, for the revelation to man of God's purpose and will, and that the human element of authorship in which the Divine was incarnated, was essentially true and holy. There were undoubtedly difficulties, but the one impossible thing was that by any presence of His in the authorship of Scripture, the God of perfect knowledge and truth should sanction a delusion or a lie. Mr. Allon very briefly touched on the third branch of his subject, the Church. He remarked that on all matters which affected the interests of the Church of Christ, it was our right and duty to speak, and that on matters affecting the Established Church, every Englishman was bound to speak; for theoretically that Church claimed their allegiance, and practically it enforced their support. The address then briefly referred to the special qualifications of Congregationalists to do the great work and fight the great battles of the times—by their ecclesiastical character and position, educational culture, and their devotion to earnest practical work.

To those who question either the Christ or the Bible, the best possible reply is their spiritual history; the demonstrations of their Divine power in ten thousand times ten thousand saved souls. Other names have no such power to charm men's guilt, other books have no such power to transform men's lives. If truths may tested by their practical results, then the world has seen no worship, no sanctity, no consecration, no hope, like those inspired by the Manger and the Cross. Robbed of these, the Church would be poor indeed,—its heart left cold, its life unblest, its power paralysed. When, therefore, men put forth their negations or disparagements, it is a sufficient answer to show them the effect of the Cross, when it is held up before the despairing eye of the guilty; how magically the heavy burden of guilt falls off, the serpent-bitten soul is healed, and the dark despairing eye is relumed with hope and rapture:—or the effect of the Book, when it becomes the guide and comforter of a forgiven man's life, or when its precious words are spoken into "the dull cold ear of death."

[Though we have given as much of Mr. Allon's address as space would permit, the above must be necessarily an imperfect view of a paper which occupied an hour and a half in delivery, and dealt with questions of no little delicacy. The entire address, is, however, published in a very cheap form by Messrs. Jackson, Walford, and Hodder.]

The Rev. ENOCH MELLOR, of Liverpool, said that he believed it was his duty, as the retiring chairman of the Union, to propose a vote of thanks to their beloved brother, to whose able and comprehensive address it had been their delight to listen. (Cheers.) Perhaps it was impossible for any man, whatever

might be his original abilities and his learning, to address a company like the present for the space of an hour and a-half, and utter nothing but what should be acceptable to every person present. One could go through the multiplication table, or through a book of geography, and challenge any man to contest any statement which he had made, but when a gentleman came before an audience like the present, with an address upon matters of the profoundest interest, upon which evidence for the most part was moral evidence, and that evidence had to be interpreted according to their varied culture and sympathies, he should think that two miracles would be seen when such a man could address such an assembly, and say nothing which everybody could not agree with—first, the miracle of the man, and secondly the miracle of the assembly. (Hear, hear.) The highest tribute which they could pay to an address like that to which they had just listened, was to say that, for the most part it gathered up and expressed their deepest sympathies and their highest thoughts upon the matters which had been treated. The topics had been remarkably well selected, the Christ, the Book, and the Church, and Mr. Allon had been most happily guided and controlled in the treatment of them. It was well that an assembly like the present should hear M. Rénan's "Life of Christ" treated in the manner in which it had been treated, with great respect and proper deference, and yet with the exercise of a true critical faculty. He was not one of those who had been shocked by the book. It had never cost him a night's sleep, and he had eaten, and what was not always the case, digested what he had eaten, notwithstanding that the book had made its appearance. (Laughter.) The book had never disconcerted him, and though it had been looked upon by some as a sort of Armstrong or Whitworth gun which was destined to scatter Christianity to atoms, yet he believed they might even now report well of the health and prospects of Christianity. In fact he rather rejoiced in the appearance of the book; for if a man had a thought, which with him was an earnest thought, let him utter it. Even upon the basis of Deism, if a man recognised a God, and had a conscience which he believed to be under the eye of that God, and he felt that he had a true and important word to utter, he should by all means give it utterance, nor should they resent the utterance upon any imagination that the truth was most certainly and truly with them. The sooner the devil exhausted his resources the better, and he (Mr. Mellor) sometimes wished that the devil would take pen and write himself, for then they would know all that he thought, and there would be nothing else left. He believed literally that the conflict which was now being waged in the world was a conflict between God and the devil, that it was Divine resources *versus* human resources, holiness *versus* sin, truth *versus* error, and the sooner all the forces were brought into the field the better. He had long felt that the sum and substance of the controversy gathered round the person of Christ. Every time he thought about inspiration it came back to this—was the Christ revealed in the Gospel the true Christ? He took his stand upon the character of Christ, and if Christ were the truth, and nothing but the truth, if He knew everything, and would not mislead, then he had referred to the Old Testament Scriptures in such a way without any limitation, alteration, or extenuation, as to set the seal of Divinity absolutely upon them, and to make them as much Divine for the purpose of teaching the truth, as the sun was Divine for giving light to the world. (Cheers.) With regard to the method of inspiration, it was a great mystery, and no man could attempt to define it, as no man could attempt to define any mode in which the divine and the human, or the infinite and the finite came into contact with each other. He had a theory as to the fact of inspiration, but no theory as to the mode could be given. (Hear, hear.) The only theory upon which he accepted God's Word with regard to the general fact of inspiration, was that inspiration meant the agency of God upon the minds of those whom He chose for the communication of His will, which guarded them in that communication from error. (Hear, hear.) He used the word "agency" as a comprehensive word, and not as specifying anything in particular, that which, in the case of prophecy, gave an absolute deposit of truth which no human reasoning could reach to; which, in the writing of the Gospels, revived the recollection of what the men themselves had seen, and brought it to their remembrance, in the case of doctrines suggesting truths, either by the elevation of the spiritual consciousness—for he was not afraid of that expression at all—or in some more positive way. Whatever might be the matter of the revelation, they could be no Bible on which to stand with confidence, except it responded in some measure to the definition. Of course the Divine and human were to be found in the Bible. Did anyone imagine that when Paul and John and Peter began to preach God gave them another voice, a common preaching voice? No, if God left the human in them undisturbed and uninterfered with, doubtless when they took their pens in their hands to write God superintended their spirits, but left their styles to themselves, only taking care that no style should be sufficiently bad as to utterly vitiate the communication which they had to impart. With this limitation he thought that the theory of inspiration which he had suggested might be accepted without any great fear. He rejoiced in the concluding remarks of the address, as to the practical effects of Christianity, which were, after all, the things upon which they must rely. (Hear, hear.) He would take some poor man who

had been taken out of the dregs of sin in a large city or town, one who had gone to the house of God polluted, a child of the devil, who had gone there for mockery or for a worse purpose still, and who, under the preaching of the Gospel in the greatest simplicity, went home from that place of worship washed and renewed in spirit and in mind, became a new man, was soon to be a new husband, a new father, a new master, a new servant, cleansed and purified in all relationships of life, and he would take such a man to M. Rénan, and say, "You object to miracles: why there is a miracle there, on any other theory than that the Gospel is true; and when you find a man like that under the influence either of Atheism or Deism, we will admit that our arguments so far goes for nothing. But until you can bring a system which is able to pluck brands from the burning, and make men who were emitting sparks from the fire yesterday, be to day live trees, blooming with all the verdure of spring, we shall say that that which does that is truth, that that which saves is divine." (Loud cheers.)

The Rev. THOMAS BINNEY said he had consented at the request of the secretary to second the resolution, though it was very foreign to his habits to do such a thing. He was very glad, however, to stand amongst them, and his mind was thrown back to the time when he attended a committee meeting which had for its object the organisation of the Union thirty-four years ago. The report for the past year was exceedingly satisfactory, for work had been done, and money had been obtained; and in the centre of this great feverish mart of money-making, this was a considerable object to achieve; and, indeed, the Church could not very well do without it. There was one thing he wished to mention, and that was that three tracts had lately been published, bound in one volume, under the title of "The Congregational Manual," and as those tracts had gone forth to the world under the authority, implied, though not expressed, of the Congregational Union, he wished to know—and they would excuse his asking the question—who had authorised the committee to publish that book as coming from the Union. He was quite sure that the committee had done it from the best of motives, and from a desire to serve the denomination; but still he should like to know under whose authority it had been done. He could not help expressing his great regret that they were deprived of the services of his dear friend Joshua Harrison. (Hear, hear.) His friends always spoke of him in that way, and it was an expression of the love which they felt for him—for they did love him truly—and were very sorry that he was not able to be amongst them. His place, however, could not have been better supplied, and the manner in which the subject had been brought forward must commend itself to them all. (Cheers.) He was very much struck at the commencement of the address, with the extreme felicity in the use of Scriptural quotations; and he could not help thinking, as he had often felt before, what a marvellous book that Bible was, for there was no event of human life, and no shade of opinion, but what they could get a text that would come in to describe it most appropriately. It was, in fact, the classics of the multitude, and some men had a wonderful grace and power in the application of them. He was also struck with the flashes of wit and humour throughout the address. He had always known that Mr. Allon was a sound workman; but he never knew before that he was so witty. (Cheers.) From the way in which they had indicated their feelings, he judged that, for the most part, the address was an utterance of their own thoughts on the great subjects on which it treated, though it was not to be expected that they would accept every little expression or every particular sentence. It met his own views, and he could not help remembering, when the address spoke of the change which had taken place in the way of putting things, how different it used to be when the old Unitarian always used to have for his object to prove that the Book, rightly interpreted, contained simply his system, and nothing else. That was the idea then, that the words must be interpreted according to their grammatical meaning, and one party was always saying that they were right; and the other party that they were right, according to the different principles of arriving at the actual interpretation. Now, however, the principle was, not to interpret the Book grammatically; but, admitting that, grammatically interpreted, it did contain the expression and utterance of those things which, as Christians, they verily believed as Divine things, the process was to endeavour to account for them without their being Divine. This was an advantage to those who believed the Book to be true, because the others were on their side in expounding commenting on it. The remarks which Mr. Allon had made on the first part of the subject were very beautiful and important; but he was not without a feeling that some of them might be thinking that they wished the address had left the Bible quite as strong as they thought it was before they heard the address, and they might, perhaps, be feeling as if they had lost something. If any of them should feel like that, he would only say that he believed the chairman's statements were accurate and defensible, and did not interfere with the real power of the Bible upon their own souls. (Cheers.) The calm, moderate, and rational views which he had given them upon the Book were the only defensible views upon which they could stand, and were far better than any extreme sentiment as to the verbal inspiration of every word and letter. He would not enter into the theory of inspiration, but he would observe that in the case of a communication of the Divine mind to a human mind which knew nothing of it before, and even when it heard it did

not understand it—for some of the prophets, no doubt, did not understand some of their communications. He was quite willing to admit direct verbal inspiration, but that was different from the case of the Gospels, where men sat down and wrote of what had come before their own eyes, which they remembered. Did they want the Divine Spirit so to operate upon the mind of the writer in that case? Why, then there would be no human testimony at all, and men would not be giving their witness at all. There might be a guidance and a preservation which gave an accurate conveyance of facts, and yet the conveyance of the facts might be the simple recollection, the aided memory of a witness giving testimony. If they were to have human testimony at all they must take it in all its conditions, remembering that the little discrepancies and differences between different witnesses were not the weakness but the strength of human testimony. If they had four men infallibly inspired and directed in their minds to write the Gospels, they would not have four Gospels at all, but only one, and it would not be a human record, but merely the Divine Spirit speaking through it. Therefore he held the human element in all its different forms as giving a great value to the Bible, and making it the Book it was. (Loud cheers.)

The CHAIRMAN having intimated that the meeting was now open for a free conversation, the Rev. NEWMAN HALL, after a few moments' delay, said that as the arrangement for free conference had been somewhat urged by himself, he felt constrained just to rise, lest no one else should do so, though he had no burden to deliver this session. There were many questions which it might be very desirable for the Union at this or its other meetings to consider, as for example why so many of the students of our colleges pass over to the State-Church?—whether we cannot bring into our colleges a higher class of young men?—could not doors be opened out of our ministry as well as into it, so as to enable good men who feel that they have got into a wrong position still to be useful in the cause of Christ?—how to improve the methods of admission to the churches?—how church and inquirers' meetings may be rendered more practically useful?—how may we unlock the treasures of the church?—whether some of our preaching is not too much of the old Puritan stamp, and some of it too little? He heartily thanked the chairman for his bold and manly address, and declared his full conviction that the Congregational churches were sound with reference to the person of Christ and the Divine Word.

The Rev. Dr. VAUGHAN remarked that Mr. Hall had set forth a nice list of topics, which would well deserve discussion at some future time. Respecting the admission of members to church fellowship, he had always been clearly of opinion that it was wrong to insist either upon verbal communications or written letters from the candidate, and that the Christian character of applicants for fellowship should be ascertained in some way least costly to their feelings. With reference to the chairman's address, he had listened to it upon the whole with as much pleasure as any man in the assembly, but wished that some of the sentences in the earlier part of it had been modified a little so as more distinctly to harmonise with the concluding portions, which were everything that could be desired. The remarks, moreover, upon the spirit in which these controversies had been carried on, were he thought, rather unguarded. No doubt on the side of the assailants of the Bible there had been a vast amount of arrogance and assumption which was very offensive; and on the other side much narrowness and dogmatism, which were offensive too. But surely this was not the spirit in which the opponents of the Scriptures had been universally, or even generally met. (Hear, hear.) He could mention the names of both clergymen and laymen who had written upon these controversies with profound scholarship, and gentlemanly and Christian feeling. (Hear, hear.) The Rev. R. W. DALE believed that the influence of the noble address from the chair would be valuable and abiding. It had placed the subject on its true basis, and had in no way diminished the Divine authority of the Bible.

Mr. MORLEY confessed that his own mind was entirely out of harmony with the subject of the paper, and advised the brethren rather to do the work of the Bible, than to enter into any controversy as to its inspiration.

The Rev. R. BRUCE spoke of the address as a comprehensive and noble Scriptural deliverance upon a theme of special interest at that moment. He was disposed, however, to think that Mr. Allon had, in one of his statements, overrated the scholarship to be found in the Congregational body. As to the implication contained in one of the questions of Mr. Hall, that a great many of our young men were leaving our colleges for the State-Church, he did not believe it to be true. (Hear.) His own conviction was, that the Congregationalists gained quite as many from the Church as left them for that communion. (Hear, hear.)

The Rev. J. G. ROGERS warmly approved of the address, and declared it to be a slander to say that the Congregational ministers were in anywise unfaithful to the great fundamental truths of the Gospel.

The Rev. Dr. HALLEY said there were two or three expressions in the address he would like to have seen modified, to prevent misunderstanding; but, upon the whole, it was admirable. Regarding the entry into the Church of ministerial students, he was disposed to think, though by no means sure, that their number was larger of late years than it used to be. If so, this could be accounted for from the fact that Nonconformist students had now better

opportunities for qualifying themselves for ordination than formerly, and bishops were more ready to ordain them. He had observed, through a long experience of colleges, that, for the most part, those young men who went over to the Establishment were unable to make their way in Congregational churches. Good preachers rarely left the Nonconformist ranks. (Cheers.)

After some remarks from the Rev. Mr. GUNN, by way of recommending the "Congregational Manual," mentioned by Mr. Binney, the resolution of thanks to the chair was passed unanimously, and the report was adopted.

The CHAIRMAN expressed his acknowledgments, and the proceedings closed with the Doxology.

The assembly afterwards dined together to the number of from four to five hundred, at the Bridge House Hotel. The toast of "The Queen" was drunk after dinner, and some verses of the "National Anthem" sung. Dr. SMITH explained that a deputation had been arranged to wait upon Lord Palmerston in reference to the new Church-rate scheme; and stated that if this means did not succeed in defeating it, an organised opposition would be got up. The Rev. R. ASHTON read the form of petition proposed to be sent to Parliament in favour of the bill of Mr. Dodson, for the Abolition of University Tests, and moved its adoption, which Dr. VAUGHAN seconded, and it was carried unanimously. The Rev. A. KING, of Dublin, a representative of the Irish Congregational Union, was introduced, and delivered a brief address upon the action of that body in its own sphere. Dr. Ferguson gave an account of a recent visit to Ireland; and the meeting broke up soon after five o'clock.

THE RELIGIOUS TRACT SOCIETY.

The sixty-ninth annual meeting of the Religious Tract Society was held at Exeter Hall on Friday evening, under the presidency of Lord Benholme. There was an excellent attendance.

After prayer by the Rev. JOHN KENNEDY, The CHAIRMAN remarked upon the usefulness of the society, its success in bringing souls to Christ, and the catholicity of purpose which actuated the committee. Theirs was a mission of love, and they sent the message into hostile camps, feeling and knowing that man's extremity was God's opportunity, and it was a matter for congratulation that the society's colporteurs carried the message of love and salvation to the sick and dying of all nations and persuasions. In India, he rejoiced to know, old superstitions were giving way; and as something must take their place, it rested with them to say whether it should be Christianity or Atheism. If ever India were great and good, it must be through the instrumentality of such societies as this.

The Rev. Dr. DAVIS read an abstract of the annual report. From this account we gather that during the year ended March 31, 1864, the society has published 20 tracts of the first series, of which 8 were hawkers' series, 8 narrative, 6 biographical, 12 "Monthly Messenger," 3 large type, and 26 handbills, giving a total of 83 publications. It has also published 13 books for adults, 14 for the young, besides a large number of miscellaneous works. The circulation of its weekly serials and monthly publications was steadily increasing. The total number of tracts issued by the society during the past year amounted to 43,281,000, and the proximate issue since its formation is 1,540,000,000. The total grants for England and Wales for the year have been 5,973*l.* 2*s.* 6*d.*, the issue of tracts having been 5,272,683; and for Scotland and Ireland 880,018, of the value of 80*l.* 3*s.* 3*d.* Large as have been the issues of the society for the United Kingdom, its foreign operations have been equally extensive. To France, 9,000*l.* had been granted for the circulation of tracts; and the number of tracts issued in Belgium during the same period was 119,200; in Holland, 76,260; Russia, 116,000 (in the Polish, Estonian, and Livonian languages); to Germany, 5,000,000; in Switzerland, the society at Lausanne has issued 103,216 tracts; and at Zurich, 50,012; and Berne, 47,837. Spain, too, had not been forgotten; and in Italy, 29,000 copies of various books have been published and a religious newspaper established. In India, 88,480 Bengali tracts have been printed by the auxiliary at Calcutta; in Bombay, 112,900 copies of works in the native tongues had been printed by the society, and 136,538 copies had been circulated by sale; in other parts of India large issues had also been made, at a total cost to the society of 1,770*l.* 18*s.* 6*d.* The receipts were (inclusive of the balance in hand), 107,806*l.* 15*s.* 7*d.*; and the expenditure, 106,904*l.* 5*s.* 8*d.* The excess of grants over benevolent contributions has reached 3,751*l.* 8*s.* 1*d.*

Mr. THOMAS CHAMBERS, the Common Serjeant, moved the adoption of the report, and the reappointment of the committee. He remembered, he said, though it was now a great many years ago, that when his pocket-money was but threepence a-week he used to give a halfpenny a-week to the Tract Society, and a halfpenny to the London Missionary Society; and he was disposed to think that even the Systematic Benevolence Society would be satisfied with that proportion. (Cheers.) The history of the society during the past year was but a repetition, with varieties, of many previous years; and yet, though there was a degree of sameness in all these meetings, and whatever men might say of Exeter Hall and its gatherings, they were the glory of England. (Cheers.) The controversial element mingled in some of the meetings, but the Tract Society was happily free from the clatter of conflicting opinions. Except in France,

where the committee had thought it wise to issue a publication, that should, in some respects, be an answer to M. Rénan's "Life of Jesus," its publications were all non-controversial. The society contented itself with proclaiming the simple truths that it published seventy years ago; and it was a marvellous testimony to the catholic spirit in which this work had been carried on, that no difference of opinion had arisen upon the practical methods of carrying forward the purposes of the society. They did not wish to enter into controversy except so far as this might be provoked by the promulgation of truth. They did put forward truths in such aspects as they thought would most successfully meet error. The Rev. T. B. Birks, and other able men, had lent their valuable help in this department, but the society did not intend ever to leave off devoting its chief efforts to the propagation of the pure and simple Gospel of Christ. (Cheers.) Noah might as well have left off building the Ark to argue with the sceptics who said the flood would not come. He argued with hammer and adze, as well as by his words. And that was the kind of conflict into which this society desired to enter in all matters of controversy. Let others carp and criticise; they would spread the truth. Let others take away the glory of the Gospel, and its very substance; they would give it, and while the need of it should be felt, it would prove its own vindicator. (Hear, hear.) While learned critics looked only at the "letter," and so made it death to themselves, the poor and the needy embraced the "spirit," and found life. These got possession of the kernel of the Gospel, while the others were picking at the husk. (Cheers.) The Tract Society was a cheap and economical institution, and besides, it had this great advantage—a complete agency in all parts of the world. None were so helpless that they could not distribute tracts,—an infirm person, an old soldier, or a child, could do this work. Trained men for colporteurs were indeed very desirable, but even these could be dispensed with where they could not be obtained. Scripture described the spreading of the truth as the sowing of seed, and the crop that followed did not depend upon the strength of the arm of the sower, but upon the vitality of the seed, and the goodness of the ground. Thus all agencies were valuable in this department of service, and there was always a possibility that a tract, floating about for years, might at last fall into the right place, and do the work assigned to it. Let no friend of this society imagine for a moment that its work was done, because in fact the work remaining to be done immensely exceeds that which has been done. This was a depressing thought, except under the exercise of a strong faith. Ministers saw much of the fruit of their labours, but the work of the Tract Society was a work almost purely of faith, because none but an Omnipotent Eye could follow the tract in its course. Those, therefore, who support the Tract Society, must do it, not with the idea of reaping a harvest, or even of seeing the growth of the seed, but on the principle of discharging a duty, to carry the message of mercy intended for all men as far as they can to the ears of people in every clime and country, resting assured that a Divine blessing would not fail to attend their work of faith and labour of love. (Cheers.)

The Rev. CHARLES CLAYTON, of Caius College, Cambridge, in seconding the motion, related a number of anecdotes illustrative of the value of tract distribution.

The Rev. J. H. TITCOMB, incumbent of St. Stephen's, Southwark, supported the resolution remarking upon the extensive field of the society's operations, and giving five heads of counsel to tract distributors—Be consistent, be loving, alike in spirit and manner, be courageous, be thoughtful, be prayerful. Tracts circulated by men and women thus influenced, would be certain to prove blessings to many.

The resolution was carried unanimously.

The Rev. SAMUEL MANNING moved,

That this meeting rejoice to hear of the extending operations of the society at home and abroad in spreading through the press the knowledge of the glorious Gospel of the blessed God. It learns with special interest that a general mental awakening appears to have been excited throughout India, and that a considerable stimulus has been given by Government grants in aid to the increase of Vernacular Schools. It recognises in these facts a loud summons to the Christians of the British Isles to make strong and well-sustained efforts to provide a sound Christian literature for the natives, both Christian and unconverted; and it calls therefore upon the Christian public to assist the committee, by liberal donations, to put into circulation, through the medium of the local Indian auxiliaries, upon a much more extended scale than heretofore, those truths which make wise unto salvation through faith in the Lord Jesus Christ.

He said:—

I shall have little more to do with this resolution than to move it. The latter part will be spoken to by a gentleman who has the advantage of personal acquaintance with India. As for the former part, which speaks of extended agencies and operations, what need have I to speak with this abstract of the report circulated through the hall? If actions speak louder than words—if there be a deeper, truer eloquence in deeds than in mere spoken words—what eloquence can equal that which tells us that during the year this society has put into circulation, from the English depositories alone, 43,281,000 publications, each of which proclaims the truth as it is in Jesus; and that during the sixty-five years of its operations, 1,064 millions of such publications have been circulated by its agency? But I remember that there are objections taken in some quarters to the operations of our society, and I confess I have myself thought of the society somewhat in this manner: Here is a great organised body—a great incorporated institution—setting itself to collect subscriptions all over England in order that it may form itself into a substitute for the regular traders, driving out such traders from a market in which it is bolstered up by subscriptions. It is said

that it is able to establish a monopoly in one species of commercial production; that it has all its publications submitted to a scrutinising committee, who stretch everything on a Procrustean bed, making longer than which is too short, and cutting shorter than which is too long; and that it has succeeded in issuing a number of namby-pamby publications fit for babes, spoon meat for weak digestions. Now, if prejudices in this matter were not so great, it need not be said to-night that not a farthing of these subscriptions does go in any sense whatever to support the publications of the society. A commercial scheme which cannot support itself on commercial principles—let it go. I for one would not touch with my little finger a matter of business that needed to be bolstered up by collections wrung by special pleading from the Christian church. The publications of this society are distinct from its subscriptions, but if it were not for the latter it could not be said, as it was said yesterday in this hall, that the City Mission had received one-and-a-quarter millions of tracts, or that tract distributors throughout England are coming to us week by week to ask for grants in aid. If these subscriptions were withheld congregations in the country would be without their tracts and libraries, and vessels leaving our shores with emigrants would remain unvisited by our agents for we give to every man, woman, and child, suitable religious literature to read on board. Then our colonists in the backwoods of America and Australia would be without those tracts and books that cheer them in their solitude and point them to a better home. Then Lancashire would have been without her thousand pounds' worth of libraries freely given by this committee to cheer the poor operatives in their hardships. Then we should not be sending tracts to France and Italy, and the heroic, gallant, plucky little army that now stands entrenched at Alsace and Fuenen would not be supplied, and the troops that Austria and Prussia are driving up to the fray would be without guidance and comfort of these publications. China and India would be deprived of them, and almost all forms of effort would suffer loss. But our publications would go on. As a publishing society, we should be untrammelled; for let it not be forgotten that every contribution received goes direct, without deduction to the express object for what it was given; and the surplus profits of our institutions, having paid all expenses, go into no private pocket, but are handed over to swell the charitable income of the society. The first objection, therefore, breaks down on the face of it. But then it is said, "You are a great society endeavouring to establish a monopoly." Nothing of the kind. Once it did monopolise the work, because there was nobody else to do it, but there are now numbers of institutions, who come to us for hints and guidance. But because other societies have prospered, is that any reason why we should cease to be? The very fact that we are putting into circulation, year by year, so many tracts, is of itself a magnificent proof that our work is not done. We desire no monopoly, but to see Christ preached. But we will not retire from the field while there is an open and effectual door. (Cheers.) And now as to the committee. We have two honorary secretaries, a Conformist and a Nonconformist clergyman. We have a committee consisting in equal proportions of Dissenting ministers and clergymen and Dissenting laymen and Churchmen. We have on this committee canny Scotchmen with their keen insight into things, Welshmen with their fire, Irishmen with their zeal, and Englishmen with their practical instincts. We have or have had judges, lawyers, physicians, surgeons, bankers, merchants, brokers, but all agree in this, that they are all one in Christ and in devotion to His service. Now I would ask if that is not a tolerable guarantee that nothing passes from our walls which has not first of all been sifted by men with clear insight and Christian spirit? I must say, however, that I allow much to pass my hands that I feel to be the special characteristic of the writer, though I should otherwise alter it; but there is one point on which we have a Procrustean bed—on which we allow neither deviation nor diversity: and that is the grand and glorious Gospel of the blessed God. I know that in these days these truths are old-fashioned. The witting sneers at them and the worldling scoffs, but we plant our feet firmly on the living rock, and bid defiance to all the powers of earth or hell ever to prevail against the truths guarded by Omnipotence. We have food for lambs and strong meat for strong digestions. See how our publications are shouldering out on every side those hateful and baneful publications that swarm in the back streets of our great city. We have our books of controversy too. We are not fond of controversy, but still there are times when it is necessary, and it is not for us to turn our backs upon the foe. We are thankful for success, but the work is not done. God's reward for work done is more work. Faithfulness at Jerusalem is rewarded by faithfulness at Rome, though it be at the scaffold. God has blessed us thus far, and we will labour on looking to Him, that He who has holden us up hitherto will hold us up even to the end. (Applause.)

The Rev. JAMES LEIGHTON, vicar of Bispham, Lancashire, in supporting the resolution, said:—

He believed it expressed the feeling of most people in England now, in the prominence it gave to India as the field for our exertions. Undeniably Englishmen were now doing what they ought to have done long ago; they were beginning to recognise the paramount claims of India upon us for the Gospel of Jesus Christ as the only panacea for her moral sickness. (Hear, hear.) It was with real pleasure he had read in the report about to be printed that "should the united Christians of the Bengal capital find themselves really unable to provide the necessary supply of tracts and books, then your committee at home must endeavour to supply the deficiency; for tracts must be had, from whatever quarter the funds are collected." That sentence expressed a determination which, he sincerely hoped, the liberality of British Christians would enable the committee to execute. While tract operations had been conducted upon a small scale, the donations of Christian friends in India had been nearly adequate to the expenditure, but at present, when opportunities and demands were so multiplied, the comparative fewness of zealous Europeans precluded the hope that they could supply the millions who are accessible to this method of evangelisation. The amount of individual subscriptions would cast into the shade the scale of subscriptions in England; the sum total is only exceeded in England by the large number of zealous Christians throughout the length and breadth of our land. He was sure there was a considerable misapprehension in the minds of the people in Eng-

land regarding the extent to which evangelisation by means of tracts was possible. An entirely wrong impression was made upon the mind by naked and bare statistics. It might be true that taking in the whole of the village population in India only, perhaps 3 per cent. were able to read; but nevertheless, the impression made by that percentage upon the mind as regarded the whole people was wrong. They are a reading people. A very large proportion of the population of the town were not only able to read, but acquainted in some measure with their classical writers. They might constantly see the servants, especially the cooks and cook-boys, in their spare hours reading the Persian poets, the Gulistan and Bostan of Sadi, and the political despatches of Abul Tazl, who was Prime Minister to the Emperor Akbar. There were other circumstances favourable to the propagation of Christian truth by means of books and tracts. Not only had the people of India a literature, but it was a literature steeped in and permeated by the idolatrous feeling of their false religion. It was an idea entirely new to them to separate religion from literature. Whatever the subject might be, a Hindoo book would begin by some invocation of Sri Ganesbji, and a Mohammedan book by singing the praise of the God of Mohammed and the twelve Imams, and the spirit of Ali. They expected to hear of religion in a book, and this was an advantage we should not lose sight of in our missionary work. The native presses throughout the country poured forth in one year, in Bengal, above 562,000 books and smaller publications, most of them vile and licentious, all idolatrous. Then, moreover, there was this loud call for wide dissemination of Christian publications at the present time—that influence destructive of confidence in Hindooism or Mohammedanism had long been at work in India. It was high time to step in and supply positive truth. (Cheers.) It was no difficult thing to destroy a Hindoo's confidence in Ram, Krishna, Mahadev, and Parvati. They might do it by teaching him the shape of the globe. They might do it by showing him the configuration of the two hemispheres. But what had they done when they had merely deprived him of these old convictions? A very questionable service indeed, if they stopped there. (Hear.) Of what advantage would it be to him, if while the hurricane was raging, though his barque might be moored to a plague-stricken shore, they should cut it loose so that the next hour it should be swallowed up in the vortex of the whirlpool? But this was precisely the effect of taking away the Hindoo from the mooring-ground of his old convictions, without bringing him to anchor by the Rock of Truth. Of such importance is it now more than ever to spread positive truth in India. And the call was heightened by the spread of education throughout that country. There is hardly a decent-ordered village in the country without its school, and a good school too. Whatever may be the defect of Government education in a Christian point of view, its secular educational system with its innumerable ramifications was worthy of all praise. But the 230,000 scholars in the schools of India only called with more numerous voices for more Christian reading; and it was for the Religious Tract Society to furnish it. (Cheers.) He believed that far larger demands would be made upon this society for grants in coming years than had ever been made hitherto. Every new missionary province entered upon, every new mission station established, increased the means of distribution and therefore the expenses incurred in supplying tracts. They must not expect for many years any considerable return in the way of sales. The desire and taste for Christian reading must first be created before a demand be made. The bulk of the votaries of Hindooism and Mahomedanism were too well satisfied with their present systems to go out of their way to purchase Christian books. The movement must first come from us. During the last twelve years at least six new provinces had been entered upon in India, by five new societies and with an increase of thirty-five missionaries. And during the last two years a new Tract Society had been established at Lahore for the Punjab and surrounding countries. He rejoiced at this as it was the accomplishment of a scheme he had wished to see undertaken when residing at Amritsar. The Punjab Tract Society will send the truth into the vale of Cashmere, through the Himalaya to the table land of Tibet; through the Khyber pass into Cabul and Afghanistan; and by means of the caravans of merchants into Tartary and Persia; besides supplying by sale wholesome and instructive reading to the English residents who have no other means nearer than Calcutta or Allahabad of obtaining such books as this society publishes. A greater boon the Punjab could not have had. (Cheers.) Let us hope that this latest offspring of our worthy parent, whom we congratulate to-night upon attaining her sixty-fifth year, may partake as largely as the mother has done in the blessings of the earth beneath and the blessings of the heavens above. With that energy which characterises their race, the natives of the Punjab have already felt the impulse given to education by the Government and the missionary societies, and are keenly alive to its pecuniary value. One of the scholars in the Peshawur school thoroughly embodied the popular feeling when he began to read his essay before the late Lady Canning, when she visited the school—reading, "The love of money is the root of all knowledge." (Laughter.) But they must not forget, also, what a most valuable and important service the Religious Tract Society is the means of doing in providing the vernacular literature of the infant Christian church. (Hear, hear.) When we consider the rapidity with which the national mind of India is now awaking to thought and power; when we look at the way in which her natural resources are being developed by increased commercial relations and the facilities which railways are now giving for traffic; when we further reflect how far down the stream of time and along the life of a nation the influences extend which are compressed upon it at the commencement of its course of activity, just as the influence of the writings of our Reformers and of the great Puritan divines have given a sound tone to English religious thought and English religious literature, which, in the main, thank God! continues to the present time—it is an omen of the happiest promise that the Christian literature of the infant churches of India breathes the pure, peaceful, Scriptural, catholic spirit of the Religious Tract Society, and is issued under its auspices. (Cheers.) Who would not desire that the doubt-tossed sons of her Shaster-lore may be guided to certainty to the Saviour's feet in the simplicity of faith and trust which have guided so many "Anxious Inquirers" at home? What Christian would

not yearn that her swarthy sons of toil should be fed by the same heavenly manna which sustained and brightened the faith of "The Dairyman's Daughter"? These are books which it is no exaggeration to say have more than any others stamped the character of the Religious Tract Society's works at home. The works issued under its auspices in India breathe the same spirit, and in circulating them you are doing a work which God will bless, and upon which the Saviour will smile. And in coming years, when future native pastors of those churches, engaged in writing Christian books for the millions of that land, turn for guidance in their own views to the treatises of the first missionaries on that soil—expositions of faith and hope and duty by men who loved not their lives even to the death, men who would rather work than either speak or be spoken of—they will find in them doctrine and precept true as the needle to the pole, ever pointing to the Cross and Him who shed His blood thereon, as the only fountain of spiritual life to dying men, the only atonement for men's guilt, the only source of hope in the cares and sorrows of life, and the only effectual support amid the chills and weakness of death. (Loud cheers.)

The resolution was carried unanimously, and a vote of thanks to the chairman closed the proceedings.

IRISH EVANGELICAL SOCIETY.

The annual meeting of this society was held on Monday evening last in the Poultry Chapel. The chair was taken, in the absence of John Crossley, Esq., by James Townley, Esq., the treasurer of the society.

Prayer having been offered, the Rev. W. TARBOTTON (the secretary of the society) read an abstract of the report, which, beginning with the metropolis in the province of Leinster, stated that out of a population of 254,808, there were 196,569 Roman Catholics. At Kilmalmainham the Rev. G. Silly and Mr. Fennel were busy in connection with visitations and public meetings, and the services of the Dublin agency at the outpost of Kilpeller, in the county Wicklow, were conducted with regularity and acceptance. About 200 visits to families were made in the course of a month; from nine to thirteen public meetings were held for prayer and praise and instruction in the same time, and a number of Bibles, Testaments, and tracts, were given away. Mr. Munro, of the Scottish Mission, had been disqualified for labour by indisposition. An appalling amount of temporal distress and spiritual evil was ascertained, and something done to ameliorate it, but the difficulties were great, and the agency was utterly inadequate. Armagh had been occupied for the society from the commencement of last December, after a long vacancy, by the Rev. J. Stirling, of Cavendish College, who was a living witness of the power of the late Irish revival, and whose ministry, it was hoped, would be useful to many of his countrymen. A Sunday-school had lately been opened; four out-stations were occupied, and at every place there were increasing attendance, and a prospect of growing usefulness. At Donaghmore, in Tyrone, the resident minister was assisted by a reader. There were upwards of fourteen sub-stations at distances of six miles and under. Upwards of 1,000 persons were more or less reached by the agency, and a Sunday-school was in operation at the central station. Several additions had been made to the church-membership during the past year. Donaghy, in Tyrone, which had before been a proverb of ungodliness, was now transformed through the labours of Mr. Stelso, one of the fruits of the revival. Nearly 100 children were taught in the Sunday-school, and upwards of 500 persons attended the new chapel which had been built. During the past year the services had been well attended, and during the summer had been frequently held in the open air, and there had been some encouraging accessions both to the church and to the congregation. The Rev. W. Currie, late of Tattenhall, had been labouring in Belfast since the beginning of January as the minister of the second congregation. A schoolroom was about to be erected on a suitable site, which had been secured, to serve at the outset as a place of worship, and permanently for lectures, prayer-meetings, and schools. Notwithstanding the inconvenience of the Corn Exchange as the present place of meeting, the congregation was growing, and with a suitable building in the right neighbourhood there could be no doubt, under God, will increase in usefulness. The minister had been struggling against great difficulties, but it was essential for the accomplishment of his object that he should at once be supplied with a schoolroom, without which he could not fairly begin his work, and which for an infant mission cause could be secured only by help from without. The statistics and spiritual aspects of Straid, county Antrim, were most encouraging. The average attendance at the chief station was about 230; 200 children were instructed in the Sunday-school by twelve teachers; the church-memberships were 136; the Bible-class contained thirty persons; and there were seven sub-stations which had been occupied from ten to twenty-four years; the others were of recent occupation. The ministry of the Rev. Duncan Fletcher, of Carrickfergus, had already borne good fruit. The population of the town was 4,028, of which about 594 were Roman Catholics; about 200 attended at the chief station, and many hundreds more at the six out-stations and the open-air services. 100 children were taught in two Sunday-schools, by twelve teachers; 150 in two day-schools; twelve additions had been made to the Church; eighteen were enrolled as Bible-class pupils, and nearly 100 had during the past year been raised for various purposes. At Coleraine there were 94 scholars in the Sunday-school and six teachers; and in the Bible-class twenty-five pupils. The weekly average of services was four sermons by the pastor, in town or country, and two meetings for

prayer, besides Bible-class instruction, co-operation with the young-men's association, attendance at committee meetings, and the visitation of schools. The Independent church at Londonderry, which had risen to self-support, and to the erection of a chapel and manse, under the efficient pastorate of the Rev. R. Sewell, was one of the most valuable fruits of the society, and a pleasant and useful relationship was kept up the church's annual aid to the society. At Donegal the chapel and manse had been put in good repair, and the work was being carried on with devout earnestness by the Rev. P. Finan. At Sligo the Independent church was self-sustained, and possessed a beautiful chapel and manse, which had been erected under the pastorate of the Rev. Noble Sheppard. The society assisted a day-school in the town, and employed a missionary at Easky, under Mr. Sheppard's superintendence. At Galway, the Rev. J. Lewis had been honoured as the society's pioneer in laying the foundation of a good work, and a beautiful chapel and schoolroom had been erected. The self-sustained church at Limerick, of which the Rev. Dr. Townley was the first minister, was now helping evangelisation at home and abroad, and was one of the best evidences of the mission and work of the society. Mr. H. Davis was the reader, who had long been earnestly employed in visitation, Scripture-reading, and tract distribution, and whose labour had not been without fruit. At Mallow, two out-stations were visited regularly, and some others occasionally; and besides the Sunday-school there was a Bible-class of fifty-five members. The minister, Mr. Fox, was president of a singing association and a Band of Hope, and the vice-president of the Young Men's Christian Association. Ordinarily, he had nine services every week, and sometimes thirteen. The temporary help to the church in Cork had been eminently seasonable and serviceable. The results of the year were most encouraging, but more help was required, especially for the erection of day-schools. The report concluded by mentioning the death of J. M. Coombs, Esq., the late treasurer of the society. The cash account showed an income of 4,015*l.* 1*s.* 7*d.*, and after all expenses had been paid, there remained a clear balance in the hands of the treasurer of 347*l.* 1*s.*

The CHAIRMAN said he was very grateful for the honour which they had conferred upon him in asking him to preside, but he had not come prepared with a speech, and therefore he should at once call on the first speaker to address the meeting.

The Rev. W. CUTHBERTSON moved the following resolution:—

That the report, an abstract of which has now been read, be adopted, printed, and circulated, under the direction of the committee, and that this meeting would gratefully adore God for the liberality with which He has inspired so many of His servants during the past year to manifest in aiding the work of this society.

Undoubtedly the special purpose of the meeting was to explain the principles of action of the society and to review the work of the past year, but as that had been so fully gone into by the report he should not add anything on the point. The first question which arose in connection with any such institution was whether there was an actual need of it, and in connection with the Irish Evangelical Society, the first question was whether there was any need of any special evangelistic efforts with regard to that part of the United Kingdom. He should not attempt to use any elaborate argument to prove this, for, alas! it was a most melancholy truth. It was one of those sad things which affected the thoughtful Christian, that 1,800 years and more after He came who "for us lived, and our salvation died atoning death,"—in this place which was the very centre of Christian right and power—a large part of the United Kingdom should still be in a state almost as degrading, relatively speaking, in connection with the Christian faith, as some parts of the mission-field in the South Seas or on the continent of India. (Hear, hear.) But who denied this? It was not to use a mere term of exaggeration to assert that those who believed in evangelical truth and who wanted to proclaim the Gospel of Jesus Christ in its simplicity and purity, had at this time, in justice to the souls of men and to their own responsibilities and to the honour and glory of the Master, to go forward as missionaries, or to send missionaries among the people of Ireland. There were many people who considered it to be the cry of the alarmist when they were told that there was still a great conflict going on with the Roman Catholic faith. He would not neglect the mission-field in the South Seas, or India, or Africa, but he would also feel and recognise the better claim and the more touching cry which came from Ireland, where the people were still living in ignorance and comparative unbelief, and in asking them to feel as much for Ireland as for any part of the foreign mission-field, he was not interfering with foreign missionary work, but believing in the great truth of the interdependence of all Christian efforts and institutions, he believed that the most direct way in which to help such an institution, for instance, as the Colonial Missionary Society, was to fight Roman Catholicism upon its own ground in Ireland. (Cheers.) If they could bring Ireland to Protestantism, they would do much to Protestantise and Christianise other lands. He had been engaged in one of the colonies, and had watched with deep anxiety and interest the progress of Christian work in the whole of the colonies of Australasia, and he was convinced of one thing, and that was, that Roman Catholicism had not altered its constitution or its spirit in the new land. The granting to them of political freedom had not altered the deep and well-laid plans of the Roman Catholic Church; and with regard to political matters, and especially with regard to education, she was the only Church who had any

distinct and definite policy. The system never altered, though its servants might die, but they were still hoping that through their political freedom they would still fight a battle, and fight it victoriously, with Protestantism, in those noble colonies. And the same was true with regard to foreign mission-fields; for many missionaries, men who were not at all alarmists, but who were trained to take broad views of things, would tell them that Roman Catholicism was gathering up its power in order to meet them upon the mission-field, and they hoped that with the help of such a one as the Emperor of France they might yet be able to win the victory. They must not believe those who told them that the Church of Rome had given up her large ambition, for that was false, and whenever men looked at her work they would find that she was as corrupt, as bigoted, and had as much hatred of Protestantism and a pure Christianity as in the days of her pride and her power. They then called upon them, as Protestants and as Nonconformists, who believed in the great doctrine of civil and religious liberty, to take part in this Christian enterprise. But another consideration which should influence them was the character and the nature of the Irish people. They must love them for their geniality, and admire them for their wondrous powers. He longed to see the day when all nations would submit to the power of the Gospel; and when a people like that of Ireland were set free from the corrupt trammels and bondage which now enthralled them, to what a height would they not rise! He believed that when Ireland's sons had become thoroughly Protestant and Christian, they would give most powerful aid in the extension of Christ's Gospel in the world, and for this reason he wished to see Ireland a Protestant country. He was quite sure, too, that England owed Ireland something for the treatment which she had given her in former times. (Hear, hear.) It was a dark story, but when they thought of it they could only say that England had a large atonement to make, and the best atonement would be to give her what had strengthened our own land—a pure and open Bible, and to tell her of the crown and the joy of their own lives, that Jesus, the Saviour of sinners, invited to His arms the weary and the heavy laden, and the bondsmen. He was not asking them to depreciate the work of other evangelical societies, for their work was indeed one; and he should be very sorry to say a single word against the work of the Episcopal Church in Ireland which was doing much good there. He believed that education was one of the most effective weapons for Protestant Christians to use in their contests with Roman Catholicism, and it was this which the Roman Catholics were opposing with all their might because they knew its power. He thought that this society was specially fitted for the work in Ireland, inasmuch as there would be less prejudice against its principles than there might be against some other Churches in Ireland. There was no doubt that many of the Irish who were now emigrating in such large numbers hated England most thoroughly; but if they would only give Ireland a common interest and a common faith, this would cease, and she would be bound not only to England but would also be bound in bonds of love to the Lord Jesus Christ. (Cheers.)

The Rev. W. M. STATHAM, in seconding the resolution, said that as a director for eight years of the London Missionary Society, he quite agreed with the remarks which had been made, that they should not dissociate one institution from the other. They met on a common platform, for it was Christ's work in which they were engaged; whether it was Lord Shaftesbury's ragged-schools, or the conversion of the Irish, it was the same thing. If they were Christians they must be missionaries, and where there was a soul that wanted a mission, they must feel that they had a mission to that soul; whether Jew or Gentile, it was all the same. He had not much faith in men who had a speciality of any one society, because he thought that Christ had no great speciality about His work. For his own part he dreaded the Roman Church altogether, and he could not say that he looked with a very bright eye upon any destruction of its power. He believed in its growing influence, and he also believed, with Macaulay, that it was a snake which might be soothed again and again, but which was not killed after all. As he looked at it he trembled, and it was only in the light of prophecy that he believed in its final overthrow. But they had a work to do for Christ whatever might be in the way. There were many devout men amongst the Roman Catholics, and some of them from whom they would do well to take a lesson of devotion and loyalty to that which they believed to be true. It struck him that there was a beauty even about the difficulties of the work in Ireland, and whilst they were looking at them they seemed braced to the work. Whilst he wished their Episcopal brethren in Ireland the most Divine success which God could give them, he could not say that he should like to see them established over the whole of a land like Ireland. But the work was being done by devoted Congregational ministers, who had many difficulties to contend with, and he did not think that as a body the English Congregationalists had always shown such a strong and vital sympathy with the ministers in Ireland as they ought to have done. (Hear, hear.) They had to deal with a Church which was very crafty and wise in its generation—on the other hand the ministers there knew the *prestige* of an Establishment, but he did not know that any of them particularly wished to have anything to do with it; but he did think that there were great signs of success. It was a great thing that they could go to Ireland at all, with an open Bible and

preach the Gospel to the people, and if they did not see the success of their efforts themselves, there was no doubt that their children would, and thus the prayer of Moses would be answered, "Let thy work appear unto thy servants, and thy glory unto their children." If they did the "work" of the society now their children would see the "glory" of it, and they would reap a rich reward when the day came when the wilderness should blossom as the garden of the Lord. He was happy to see, that notwithstanding they were somewhat isolated, yet they worked so well together with their Baptist brethren, for if ever Baptists and Congregationalists worked together, it was in Ireland. (Cheers.) But whatever their difficulties might be, there was one thing which was quite certain, and that was that their opportunity was the measure of their responsibility. There was no doubt that they had very great opportunities in Ireland. He fully believed what had been said about the importance of education, and he was very much afraid that people in England were shutting their eyes to the growing power of Roman Catholicism. ("Hear, hear," from Dr. Campbell.) In his own neighbourhood of Brompton it was a great power, and he had found the secret of its influence to be this, that its members were very careful to get hold of the mothers and the children. (Hear, hear.) He could wish that more interest were taken in the society, and though it could not, perhaps, be brought before the congregations of the different chapels on a Sunday, yet he proposed, and he intended carrying it out himself, that on one week-evening during the year, the affairs of the society should be brought before the people, and thus a greater interest would be taken in its working. (Cheers.)

The Rev. R. J. SEWELL, of Londonderry, proposed the following resolution:—

That, impressed on the one hand with a deep sense of the difficulty of Irish evangelisation, and on the other hand with the conviction that no difficulties are beyond Divine power, this meeting earnestly desires that, added to increased effort and enlarged contributions, the spirit of fervent and importunate prayer for Ireland's salvation may become more universally prevalent.

He said that though he was much pleased with the character of the meeting, he could not say that he was satisfied with the numbers in attendance; but he hoped that those who were present would interest others, and thus act favourably for the future of the society. The resolution spoke of the difficulties of the work in Ireland; and though the last speaker had said that it was a pleasant thing to be able to go freely into Ireland and preach the Gospel there, yet if he would come and try he would find that his views would be very much changed; and in proof of this he might state that, only within the last few days, their friend, Henry Grattan Guinness, while attempting to speak in the open air to some of the people, had been set upon and knocked down, and badly treated; so that it was not quite such easy work as some of them might suppose. (Cheers.) The difficulties connected with their work in Ireland were very considerable. Some might be ready to ask how it was that Ireland, which was Christianised in the second or third century, and perhaps before, was in the present state. It was an authenticated fact that Ireland was a Christian country before England; and it was an interesting fact that one of the agents of this society was a lineal descendant of a certain missionary who, many centuries ago, came to England to convert the English Pagans. (Laughter.) The difficulties in Ireland were very different from those in England. In England, for instance, infidelity was rampant; but there was none of it in Ireland, at least not open and professed. Then, again, we had not to contend with Popery in the same way in England as they had in Ireland, for there was no Puseyism there, he supposed, because they had the real thing itself, and did not want such a milk-and-water thing as Puseyism was. In England, too, there were many who did not go to any place of worship at all; but in Ireland they all went somewhere, and belonged to some church; and then, again, they were a nation of polemics in Ireland, which was not the case here in England. But the chief difficulty was Irish Popery. Numerically speaking Popery had very much decreased in Ireland, but its power had very much increased. He could recollect the time when Roman Catholic servants, when they lived in a Protestant family, would attend the family prayers, but they would not do so now. In fact, the power of Popery in Ireland was tremendous, and was manifested not only in moral suasion, but also, and quite as frequently, in physical force. The great difficulty was how to get at the Roman Catholics, for the power of the priests was immense, especially with regard to education in connection with the model schools. That system of education, if properly carried out, was, perhaps, the best in Europe; but he could mention one model school in a large population, the bulk of which were Roman Catholics, where it might be expected that a great number of Roman Catholic parents would send their children to the school to receive its advantages, and yet out of 500 children in attendance at that school, there was but one Roman Catholic child, and there had never been more than two. The reason of this was that the Sunday before the school was opened Dr. Kelly told the people—the Roman Catholics—that they must not send their children to that school, and they had obeyed him to the very letter, and that was in a town where there were 12,000 Roman Catholics out of a population of 20,000. There were many other difficulties which he might mention, and he would refer especially to one, and that was the bribing of people to attend the churches, a system which, to his own knowledge, was in many places carried out. He would congratulate the committee

upon the increased efforts which had been put forth during the past year, and he would ask them to offer earnest and importunate prayer for Ireland's salvation. Was this too much to ask? If they were Christians themselves, they would desire to Christenise others, and he would ask them to pray, remembering the words, "Whatever ye desire, if ye pray, believing, ye shall receive it." (Cheers.)

The Rev. C. J. MIDDLETON, secretary of the Baptist Irish Society, seconded the resolution, and said it gave him great pleasure to be able to show the openness which existed between the secretary of this society and himself in the conduct of the two societies with which they were connected. Their aim was one—the conversion and salvation of men; their agency was one, the preaching of the Gospel of Christ; their reliance was one, the promise of their common Lord; and they could truly say that their spirit was one, for if Christ was preached, therein they did rejoice, and would rejoice. But a secretary's speech must be a practical one, and he would remind them that many of the difficulties in connection with the work were not all Irish difficulties, but that many of them came from this side of the Channel. He believed that the difficulties of mission work in Ireland were greater even than in foreign lands, but still these difficulties must be met and conquered, and as a distinguished foreigner, when looking at the traces of old Roman power in the city of Carlisle, once said, "See how those Romans have left their mark everywhere," so should British Christians leave their mark everywhere, and especially everywhere in Ireland. (Cheers.)

The resolution was carried unanimously.

On the motion of the Rev. J. C. BEADLE, seconded by JOHN BROOMHALL, Esq., James Townley, Esq., was elected treasurer, in the room of the late J. M. Coombs, Esq., and other gentlemen were appointed as the committee for the ensuing year.

The Rev. THOMAS AVELING proposed, and the Rev. R. SEWELL seconded, a vote of thanks to the chairman, and the CHAIRMAN having replied, the meeting broke up.

SYSTEMATIC BENEFICENCE SOCIETY.—The annual meeting of this society was held on Wednesday evening at Exeter Hall. The Earl of Shaftesbury occupied the chair, and amongst the large assemblage present were many distinguished personages. The proceedings having been opened with a hymn and prayer, the Rev. Dr. Cather read a statement explanatory of the objects of the society and its operations. The objects of the society are to encourage professing Christians to set apart some stated proportion of their income, in general not less than a tenth, for religious and charitable purposes—to induce them to make this, so far as practicable, a part of personal, family, or public worship, on the first day of the week, and to lead to a wise and prayerful distribution of voluntary offerings to God and the poor. The operations of the society during the four years of its existence had produced most satisfactory results, and the receipts had been sufficient to meet all the expenses. The receipts for the four years were—for 1860, 4501.; 1861, 7151.; 1862, 7204.; and 1863, 7501. The Rev. J. Bardsley, of Manchester, and the Rev. John Hall, of Dublin, delivered earnest addresses in advocacy of the principles of the society. Mr. Mason Jones, in an eloquent speech, warmly supported the claims of the society on the Christian public, and expressed his admiration of the principle of systematic beneficence, declaring his belief that if that principle were generally carried out it would set at rest the great and vexed questions of the day connected with the church, and would tend to the religious, social, and political benefit of the community at large, and to the spread of Christianity all over the world. The principles and objects of the society were most laudable, and it seemed to him that it was only necessary to make them known to secure for them the approval and support of all. (Hear, hear.) The Rev. W. Morley Punshon followed with a very able address; and after short speeches from the Hon. and Rev. Baptist Noel and the Rev. W. Arthur, the proceedings were brought to a close in the usual manner.

LONDON CITY MISSION.—On Thursday morning, the twenty-ninth annual meeting of the above society was held in Exeter Hall, Mr. Jos. Hoare in the chair. The chairman addressed the meeting at some length, and congratulated it on the encouraging circumstances under which they had met. In response to a special appeal nearly 4,300l. was contributed in a month. Since then contributions have come in very liberally, and throughout the year the state of the funds has been one of continual cause of thankfulness. Now the society can boast of an increase of nine in the number of its missions, and its coffers are so far increased that, if the contributions keep up, they may look forward to the coming year with great expectations. There were, however, a few difficulties against which the society has still to contend. For instance, there was want of suitable candidates for the work, and at present there were nine or ten districts vacant; and another difficulty was a necessity of more funds for the relief of the disabled missionaries. The Rev. Mr. Garwood read an abstract of the annual report, which described the working of the society during the year, the amount of good that had been accomplished, and its present prosperous condition. The general receipts for the year 1863-4 were stated in the report to be 42,476l. 4s. 5d., and for the Disabled Missionaries Fund, 370l. 12s. 10d. There are in all 390 missionaries in connection with the society, and the following is a summary of their work and its results during the year:—Hours spent in domiciliary visita-

tion, 514,107; visits paid, 1,939,765, of which 261,167 were to the sick and dying; Scriptures distributed, 6,575; religious tracts distributed, 8,119,712; books lent, 50,180; in-door meetings and Bible-classes held, 45,436; average attendance at ditto, 33; gross attendance at ditto, 1,532,272; out-door services held, 4,093; average attendance at ditto, 95; gross attendance at ditto, 389,658; readings of Scripture in visitation, 597,420; communicants, 1,364; backsliders restored to church communion, 258; families induced to commence family prayer, 639; drunkards reclaimed, 1,182; unmarried couples induced to marry, 823; fallen females admitted to asylums, restored to their homes, or otherwise rescued, 448; shops closed on the Lord's-day, 185; children sent to schools, 8,809; adults visited, who died, 6,989; of whom, visited by the missionary only, 2,285; the proportion visited by the missionary only, 1 in 3. Rev. Dr. Edmond moved the adoption of the report, which was seconded by Lord C. Russell, and carried unanimously. Other gentlemen also addressed the meeting.

NEW COLLEGE.—The annual missionary *soirée* was held on Friday, April 29. Deputations attended from the London Missionary Society and from the British Society for the Propagation of the Gospel amongst the Jews. The Rev. J. Gill, the deputation of the latter, gave a deeply-interesting account of the present position of Christianity amongst the Jews, and of the manifest tokens that God is taking unto Himself a remnant of His ancient people. The Rev. W. Gill, late of Rarotonga, the Rev. W. K. Lee, from China, and the Rev. W. H. Hill, from Calcutta, efficiently represented their respective fields of labour: the latter taking the opportunity to refute the views of "A Competition Wallah" (*Macmillan's Magazine*) on Christianity in India; maintaining that his statistics were partial and incorrect, and showing the unfairness of the test by which he judges of missionary success. A large number of the students were present; and the meeting was one of the most successful that has been held at the college.

EARLY CLOSING ASSOCIATION.—The general annual meeting of this association was held on Wednesday, April 27, at the London Coffee-house, Ludgate-hill, George Grant, Esq., in the chair, in order to receive the report and financial statement, to elect officers, and transact other business. The chairman said he was glad to find the position of the society was so good, and he hoped a more enlarged support would be given to the association by the young men. (Hear, hear.) Mr. George Williams had been appointed treasurer of the association, in the room of the late Mr. Hitchcock. The report stated that the institution was now out of debt, and this had been chiefly attained by the subscriptions of young men employed in the drapery establishments. Mr. Bird moved the adoption of the report, congratulating them on having a balance at their bankers after paying off all debts, which they had never had before. The matter was now in the hands of the young men, and he hoped they would exert themselves to carry out the objects of the association. The effort to close the shops on Sundays would be, he believed, successful, not by religious feeling or by legislative enactment, but by the mode in which they were going about it. Mr. J. W. Evans seconded the adoption of the report, which was unanimously adopted. The retiring members of the board of management were re-elected, with the exception of Mr. Riddlehead, in whose place Mr. Johnson was elected. The treasurer, Mr. Williams, and the auditors, were then re-elected. Thanks were then voted to the board of management for their services during the past year, to the medical officers of the society, to the treasurer and auditors, and to the chairman, and the proceedings were brought to a close.

(Continued on page 372.)

Postscript.

Wednesday, May 11, 1864.

AMERICA.

(Per the City of Baltimore.)

NEW YORK, April 29.

The Confederate attack upon Newbern and Washington, North Carolina, is believed to have been postponed, the capture of Plymouth having relieved Richmond from the danger of a Federal surprise from that direction.

Admiral Porter reports that, besides killed and wounded, the Federals lost in the late battles in Louisiana, 4,000 prisoners, 30 cannon, a great number of small arms, their train, and 1,000,000 dolars in greenbacks. The Federal ironclad Eastport, the most valuable in Porter's fleet, grounded, and was also lost. The assertion that General Banks is preparing to again advance is generally discredited, and letters from Vicksburg declare that the Confederates will speedily attack him at Grand Ecore.

Governor Seymour has appealed to the capitalists of New York to preserve the credit of the State by providing for the payment in coin of the interest on the State debt.

The Senate has confirmed, and not modified, as erroneously reported, the additional Customs' duties of 50 per cent. on foreign goods imposed by the House of Representatives.

April 30, 11 a.m.

No active operations by either of the armies in Virginia are likely to commence for some days. The Confederates are strengthening and extending their works on the Rapidan. General Halleck has been assigned to the command of the Cavalry Bureau at Washington.

Lieutenant Danenhower has been acquitted of the murder of Mr. Gray, of the British ship *Saxon*.

Charges of personal corruption against Mr. Chase were renewed in the House of Representatives yesterday, amid much violence and recrimination. An investigation will be demanded by the Democratic leaders.

LATEST CONTINENTAL NEWS.

The German squadron had reached Cuxhaven from Heligoland. The total loss in killed and wounded is said to have been 170.

According to a Vienna telegram the prospects of peace in connection with the London Conference are not unfavourable.

The Swiss Federal diet are about to request of the Austrian Government the extradition of General Langiewicz as a Swiss citizen.

In yesterday's debate on the budget, in the French Corps Législatif, M. Berryer spoke, and attacked some of the members who had censured the Parliamentary system. He declared that revolution never cost the nation so dearly as the omnipotence of a single man, and that the Restoration had at least the merit of relieving the country of the latter system. This remark brought an interruption from M. Rouher, who said that the Restoration was the work of the foreigner, and fell under the contempt of the nation. M. Berryer passed on to condemn the Mexican expedition, and to complain of the heavy expenditure. He demanded a policy of peace, and (unlike M. Thiers) contended that the effective home force ought to be reduced. Peace, retrenchment of military expenditure, and ordered finances he declared absolutely necessary to the well-being and the progress of the nation.

YESTERDAY'S PARLIAMENT.

In the House of Lords last night Lord St. LEONARDS brought in a bill to amend the law relating to protection orders obtained by married women under the Matrimonial Causes and Divorce Court Act.

The Earl of ELLENBOROUGH moved the second reading of the Punishment of Death Bill, which seeks to relieve the Home Secretary of the sole responsibility of deciding as to whether death punishment should be carried out or commuted. After some discussion, in which Earl Granville, Earl Grey, the Duke of Argyll, and Lord Redesdale took part, the bill was withdrawn.

Several bills were advanced a stage, and the House adjourned at ten minutes past six o'clock.

In the House of Commons Mr. Watkin took his seat for Stockport.

Mr. WHITE moved for a select committee to inquire into the operation and incidence of taxation. In an able speech he reviewed our present system of taxation, and contended that it was fraught with injustice. Mr. P. URQUHART seconded the motion. The CHANCELLOR of the EXCHEQUER contended that the labour sketched out for the committee by Mr. White was far greater than it could perform. He concluded by advising that the motion should be withdrawn. After some discussion Mr. White withdrew his motion.

Sir G. BOWYER moved for leave to bring in a bill to enable the benchers of the Inns of Court to appoint judicial committees in certain cases, and to give the necessary powers to such committees. Mr. W. EWART seconded the motion, which was carried, and leave was given to bring in the bill.

Sir J. C. JERVOISE was moving a resolution respecting treasure trove when the House was counted out at half-past seven.

The Queen and Royal family have arrived at Windsor, and are expected at Balmoral on Saturday.

A conference in connection with the Working Men's Club and Institute Union was opened at the Whittington Club yesterday. The Earl of Lichfield was appointed chairman, and the proceedings appear to have assumed a thoroughly practical character.

Garibaldi has arrived at Caprera. The Duke of Sutherland's yacht reached the island about two o'clock on Monday, and Garibaldi immediately landed.—A deputation waited upon Mr. Gladstone yesterday to hear explanations from him in reference to the departure of Garibaldi from England. Mr. Gladstone, in effect, repeated the statement which he made in the House of Commons, and further dealt with the speech of Mr. Shaen on Saturday last, denying most positively that he had hinted that the Government wished Garibaldi to withdraw. The interview lasted an hour and a half, and at the close Mr. Gladstone shook hands with the members of the deputation.—At a meeting of the Garibaldi Testimonial Committee at Stafford House, on Friday, it was stated that Garibaldi had positively declined the proposed testimonial, for making permanent provision for himself and his family, and it was therefore decided to dissolve the committee and to return the subscriptions. The City Committee, however, urge subscriptions to their fund, which they propose to hand over to the General, fettered by no restrictions.

MARK-LANE.—THIS DAY.

The supply of English wheat on the Kent and Essex stands to-day, was very moderate. For all qualities, the trade ruled firm, and both red and white parcels were disposed of at the full prices current on Monday. With most descriptions of foreign wheat, the market was but moderately supplied. Holders and importers were very firm, and the tendency of prices was somewhat in favour of sellers. Floating cargoes of grain moved off steadily, at extreme rates.

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TO CORRESPONDENTS.

* * In consequence of the great demands upon our space this week, several communications from correspondents are unavoidably deferred.

The Nonconformist.

WEDNESDAY, MAY 11, 1864

SUMMARY.

A CONTINUOUS rise in the market value of the Confederate Loan is the best commentary on recent American news. Every mail tells of fresh Federal disasters. The fortified town of Plymouth on Albemarle Sound, one of the inland waters of North Carolina, has been recovered to the South by aid of the Confederate iron-clads. Newburn is also threatened, and not only is the Federal position in that State menaced, but General Grant's plan of operations thwarted so far as co-operation from the Northern forces in North Carolina is concerned. In Western Louisiana, the rout of General Banks' army seems to have been complete, and by the last accounts he was entrenching himself at Grand Ecore awaiting the renewed attack of General Kirby Smith. This defeat may also put in peril the Federal position in Arkansas as well as Louisiana.

In Virginia no forward movement has yet been made, but preparations on both sides continue—General Lee strengthening his defence on the Rapidan; General Burnside completing arrangements to support the movements of Grant by operating either in the Shenandoah Valley, or from the James Peninsula. Numerous as are the Federal warlike hosts, the President has accepted the offer of several Western States to garrison the forts with militia, and thus relieve some 50,000 more of regular troops. A sudden increase by Congress, in the import duties, for sixty days, to the extent of fifty per cent.; the resolution of the New York Legislature to pay the public debt in greenbacks, thus melting the State creditors to the extent of forty-five per cent.; and the rapid rise in the premium on gold, illustrate the difficulty of obtaining adequate resources to prosecute this colossal war, the reluctance of the North to submit to necessary taxation, and an ominous readiness to tamper with the public credit.

The star of Russia is again in the ascendant. Poland has ceased to resist, and the war of independence gallantly carried on in the Caucasus for some two generations has terminated in the triumph of the Czar. The Circassian tribes, unable any longer to carry on a struggle with the whole Russian empire, but unsubdued in spirit, have abandoned their homes in despair, and migrated to the number of 300,000 into Asia Minor, to the great embarrassment of the Sultan, the Head of the Mahomedan faith, who is at a loss to know what to do with so vast a multitude of semi-barbarous people. The event is one of European importance, adding greatly to the prestige and military resources of Russia, and enabling her to assume a more threatening attitude in the Danubian Principalities, where the patronage of the Czar is not sufficiently appreciated.

Garibaldi has safely reached Caprera, and would find on his arrival there that his visit to England had been the subject of keen debate in the Turin Parliament, which has passed a vote of confidence in the Government, reserving to them the initiative in any steps necessary to complete Italian unity. Controversy respecting Garibaldi has scarcely as yet died out among ourselves. Some thousands of persons assembled on Primrose-hill on Saturday to vindicate their rights to meet in the public parks—the Home Office tacitly acquiescing—and to protest

against the improper pressure put upon Garibaldi to induce him to terminate his visit. Some of the statements made by speakers on that occasion aroused Mr. Gladstone, and yesterday, at his request, a deputation waited upon him to talk over the subject. It is clear from what passed that the Chancellor of the Exchequer did not request Garibaldi to leave England on political grounds, and equally clear that the great Italian cut short his visit in the belief that his presence was an embarrassment to the Government. But the mystery relative to his sudden departure remains, and is not likely soon to be solved.

Mr. Macdure's new monthly report on the state of Lancashire shows a steady increase in the number of mills working full time, and in the activity of the cotton industry of that district. In the month of April some 33,000 operatives ceased to be a burden upon the rates and charity; and the prospect for the future is so encouraging that out of 170 local relief committees 90 have been enabled to suspend operations. These promising indications have been greatly stimulated by the news of the suspension of the war in Northern Europe.

THE REJECTION OF MR. SOMES'S BILL.

On Friday night the House of Commons, after a very brief and, as it strikes us, inadequate discussion, refused leave to Mr. Somes to bring in a Bill for placing restrictions on the sale of intoxicating liquors between the hours of eleven o'clock on Saturday night and six o'clock on Monday morning. The Bill differed from that of last Session, which would have entirely closed the public-houses on the Lord's-day, inasmuch as it proposed one hour—from one to two—for obtaining the supply of dinner beer, and another hour—from eight to nine—for obtaining the supply of supper beer. The compromise was made in deference to the supposed judgment of the House against compelling the working classes to drink stale beer on Sundays or go without it. The concession, however, proved useless. The House would not even entertain the measure, but by a majority of 123 to 87, rejected it in its preliminary stage.

Whether the House of Commons behaved either courteously or wisely in taking the unusual step of refusing the hon. member for Hull its permission to lay his Bill upon the table, is a question fairly open to difference of opinion. We think he has been dealt with somewhat summarily. But we must honestly confess that our disagreement relates exclusively to the manner, not to the substance, of the decision—and because we are aware that many of our readers desired to see the measure pass, and attached to it high importance, we feel bound rather to set forth our reasons for differing with them as to its merits, than for differing with the House of Commons as to their mode of treating it.

The question raised by Mr. Somes's Bill is not an easy one to settle. It is brought before us in a shape which will hardly admit of abstract reasoning. Neither its advocates nor its opponents can argue it upon the simple ground of principle. For our own part we object to legislation as to the observance of the Lord's-day, and also to putting legislative restrictions on the sale of drinks the intemperate use of which results in inebriety. But we are compelled to recognise the facts that laws already exist which violate to a considerable extent the principles upon which our objections rest—that they have been in force for a long period—that they have helped to form the public opinion of the country and the habits of the classes into which the community is divided—that various interests have accommodated themselves to them—and that what might have proved safe and salutary as a policy *ab initio*, may be inexpedient and mischievous if suddenly introduced without regard to existing circumstances. We acquiesce, therefore, in a certain legal interference with what we regard as mainly questions of religion and questions of individual morality and prudence, not because we approve of that interference *per se*, but because of the necessities which its long prevalence has created—just as we should acquiesce in the allowance of stimulus to a confirmed drunkard in those last stages of his disease when sudden and total abstinence would kill him. But this prevents us from doing complete justice to the objections we entertain on principle to all such interference. On the other hand, the advocates of the Bill are placed in a similar difficulty; for they cannot carry out their views of what in their judgment is right, and are compelled, in the concessions they make for practical purposes, to leave hold of their main principle, and refrain from an attempt to give it a full, consistent, and legitimate expression.

Both sides, then, find themselves under an obligation to base their reasoning upon existing facts rather than upon abstract truth, and to seek to determine what is expedient in the present state of the case, rather than what would be the best policy in the long run, supposing the possibility of pursuing it had not already been forestalled by circumstances. The supporters of Mr. Somes's Bill, proceeding upon this understanding, can undoubtedly make out a strong case in its favour. "Here is an intolerable evil, the foster-nurse of many other evils—a social gangrene eating into the very vitals of society. You give exceptional facilities to the indulgence of it. You legally proscribe the sale of most commodities on Sunday, why give license for the sale of intoxicating drinks? You shut up public-houses during certain hours of the day, why not close them entirely, save so far as may be necessary for the supply to the working men of their accustomed beverage at the time of their ordinary meals? More than this is unnecessary to comfort, and merely leads to 'boozing.' The remedy we propose is simple, is in accordance with precedent, fits the occasion, and cannot be said to go beyond it." Well, we are bound to admit that this proposal, and the line of reasoning by which it is sustained, deserve more respectful treatment than that which they received on Friday night, especially from the hon. and learned member for Sheffield, whose abusive dogmatism, however, carries with it its own best antidote. The argument, we confess, does not satisfy our judgment, but we cannot shut our eyes to the fact that *prima facie* it has great force.

Will the remedy proposed be a good and an efficient one as far as the specific evil is concerned? and, if it will sensibly abate that evil, will it be likely to create others which in the aggregate outweigh that which it is designed to cure? This is the question which the Bill presents to our minds, and which we shall take the liberty of discussing.

1. We object to the Bill because we think its remedial provisions look in the wrong direction. Individuality of judgment in regard to things religious, and individuality of responsibility in regard to things prudential, are with us ultimate principles. We have already admitted that the law, as it stands, has already violated those principles in respect to both the Sabbath and the sale of intoxicating drinks, and by such violation through a long course of years has unfitted society for any abrupt return to a simpler and sounder policy. But if a move is to be made, we object to its being made towards further restriction. The immediate advantage, even if it should be greater than we think it likely to be, would not compensate for the ulterior evil. We may illustrate this by referring to the effect of past legislation. Our laws upon the subject of Sabbath-day observance, although they may have secured an outward respect for the institution, have certainly contributed to overspread large classes of the community with a veil of formalism which, besides concealing from observation the true and actual religious condition of the people, and thereby smothering, by deceiving, the spiritual instincts of the Church, have a tendency to weaken spiritual life and to force it into a much lower form of development than, under other conditions, it might have been expected to put on. Our fiscal and police restrictions on the sale of intoxicating drinks have gradually resulted in the public-house system and public-house habits, and have compelled the labouring classes to have recourse to company and common ground for the satisfaction of what was in itself a low appetite. The consequence is that the working man's idol and bane has come to be surrounded by all sorts of tempting accessories—light, warmth, company, amusements—which add tenfold to the power of its fascinations. Large interests have grown up, the prosperity of which demand that the working men should be plied with all manner of incentives to drink more than they need, or than they can carry with their reason uppermost. Such having been the effect of our fiscal and police restrictions, we hesitate to increase their stringency, uncertain whether what is intended for good may not give rise to worse and unsuspected forms of evil. Experience does not commend the attempt to our judgment. Violation of principles which we regard as true, pushed to a certain extent, has quickened seeds of social evil which might otherwise have lain dormant; and the proposal to push that violation further fills us with apprehension lest worse evils may spring to life. The old sore may break out in still more vital regions.

2. But we have irrepressible doubts whether the proposed remedy would touch even the specific evil. We have great misgivings as to the efficacy of mere external restraints in cases which combine the force of habit with that of appetite. "Where there is a will there is a

way." Sunday is a day of leisure to the working men. Too many of them have turned it into a day of debauch. We are not at all sure that the proposed restriction would really abate the mischief. It does nothing towards gaining over the will; it rather exasperates it. Strong measures are always followed by reaction. We tried them not long ago in reference to this very matter; we found ourselves obliged to succumb to the opposition they evoked. We suspect the result would be similar in the event of the success of Mr. Somes's Bill, or, if not of the same kind, it would be worse. There would be some evasion of the law. The ingenuity of strong desire and confirmed habit would be sure to discover some means of gratifying both, and it is far from certain that the illicit methods would not be far worse than any which are legalised. We should not annihilate the evil, but merely drive it beneath the surface, where it might work incalculable mischief. We have present to our mind's eye at this moment more than one mode by which the intent of the law might be baffled while the letter of the law might be complied with, and by the popularising of which more evils than the present system is answerable for would inevitably ensue. We can conceive of driving the disease from places where the heads of families only are exposed into limits which would expose both women and children to the infection. At all events, we are not bold enough to make the trial. We should expect either a revulsion towards the system as it now stands, or a change of habits which, instead of being preferable, would be incalculably more deleterious.

3. The Bill would establish a practical distinction between the rich and the poor. To the latter it would forbid the acquisition of intoxicating drinks for money on Sunday except at certain specified hours; the former it would leave at liberty. No legislation on this subject can be impartial which does not include the West-end clubs, where, we suppose, what is consumed at all hours at the will of the members must be paid for. Rich men have no right to impose upon poor men restrictions to which they will not themselves submit. The distinction operates injuriously in many ways, but in none more than this, that it breaks down the popular respect for law and the Legislature. We cannot wisely force upon men at all times even what would be for their good. The remedies we propose must have some adaptation to their idiosyncrasies. It will be a bitter day for England when there comes to be a general impression that law is devised chiefly for the restraint of the poorer classes, and imposes upon them burdens which their social superiors will not touch with their little finger. On this ground, if on no other, we find it impossible to assent to Mr. Somes's Bill.

4. Legislation is, after all, but a lazy expedient for the extirpation of this kind of personal and social evil. It promises a short cut to the end, but, like most short cuts hastily and blindly taken, it is likely enough to miss it. The habit of indulgence in intoxicating drinks is a dreadful evil. No words can paint it too darkly. No efforts can be too strenuous nor too self-sacrificing to abate it. But it should not be forgotten that it does not stand alone. It is buttressed by not a few other evils which need removal before it will succumb to moral or even to legal force. The home condition, exigencies, privations, habits of our working classes require earnest but comprehensive consideration and treatment. Mere topical remedies will fail in the main where constitutional remedies are required. We never had much faith in specifics, and we have lost what little we had. Possibly, we are wrong, but such is our feeling. The whole atmosphere of the working man's *habitat* needs purifying; and we are confident that this will not be effected by restrictive laws. Give him better chances, and he will live better than he does. More advantages and less restraint is the prescription which best suits our views of his condition. Offer him something better than public-houses and the excitement of drink, and, in course of time, he will follow the example of the middle classes and forsake them. You must extrude a lower taste by the pressure of a higher one. Law can aid you but poorly in this; wisdom, energy, self-sacrifice, and perseverance may eventually succeed. In another sense than the original one we may say, "This kind goeth not out, but by prayer and fasting."

We are aware that this reasoning will not convince the advocates of the Bill that they are wrong; but it serves to satisfy us that we are right. It will be called vague; but it is at least consistent with first principles. We trust in them more than in the most kindly intentioned expedients which run athwart these. Over-legislation is the fault of the age—a fault we have done something to remedy in regard to commerce and religion, but which is still too readily resorted to in social matters. We have

submitted, however, the grounds of our objection to Mr. Somes's, and all similar measures, to show that we really have grounds, and that to us they are valid. We regret, of course, that on this subject we have to part company with not a few friends with whom we agree on most other public matters. We would have avoided the question if we could have done so without compromising editorial manliness. We have a profound respect for the motives of the promoters of the Bill. We desire as strongly as they the end which they seek; but we do not believe in the ultimate efficacy of the means which they would employ, and hence we cannot pretend to be sorry that their Bill has been rejected. But we could not find it in our hearts to say so without trespassing at unusual length upon the patience of our readers.

SUSPENSION OF HOSTILITIES.

We are happy in being able at length to announce a suspension of hostilities in the north of Europe. It was agreed to just in time at the third sitting of the Conference, held on Monday afternoon. An hour later would have put the plenipotentiaries in possession of intelligence which might have altered the decision. News was telegraphed to this country, from Heligoland, that a naval engagement had just taken place between a combined German squadron consisting of two Austrian frigates and three Prussian gun-boats, and two Danish frigates and a corvette, six miles off the island, which had terminated in favour of the Danes. In this encounter, the Austrian frigate *Schwartzenberg* was set on fire and lost her foremast and bowsprit, and had a hundred men killed or wounded. On board the *Radetzky*, the other frigate, the loss was twenty-five men in killed and wounded. The Danes are said also to have suffered severely, but succeeded in forcing their enemies to take shelter in British waters, and afterwards proceeded in a northerly direction. What effect the news of this event might have had upon the proceedings of the Conference may be conjectured, but need not be dwelt upon, as, in fact, it arrived too late. No one can help being pleased that the Danes have had a gleam of success to brighten the gloom of the long succession of disasters inflicted upon their country by the two great military monarchies, and that, just as the curtain was dropping upon the unequal war, Denmark should have wrung a triumph from her foes which may tend to abate their pride. The cheers with which the reading of the telegram was hailed in the House of Commons will disclose to the German Powers the predominant sentiment of the English people, and will show them that their pretensions, if pushed much further, may easily elicit a more serious demonstration of national disapproval.

The cessation from Thursday next till the 12th of June, of the bloodshed and plunder which have seldom ceased to outrage our sympathy since the beginning of February, will be a relief to Europe; and will, we hope, allow warlike passions to cool. The basis upon which the suspension of hostilities has been arranged is that of the *uti possidetis*. The German Powers, we believe, offered to give up Jutland if the Danes would give up Alsens and the blockade. To this Denmark objected, on account of her aversion to surrender anything belonging to her except upon compulsion. She preferred a simple discontinuance of active conflict to a formal armistice, and was persuaded by the neutral Powers to raise the blockade on the understanding that Prussia will cease to plunder the inhabitants of Jutland. The agreement is, in appearance at least, more favourable to the Germans than to the Danes, inasmuch as it takes from the latter the sole means by which she has been able to put a pressure upon the former. But in reality, Denmark has surrendered what would have been of no available use to her, as it is highly improbable that she could have continued her blockade of the Elbe after the recent naval engagement, and in face of the reinforcements which it is in the power of Austria to despatch to the scene of contention. At any rate, the Danes, by consenting to forego for a season the only advantage they possessed over their giant antagonists, have established a strong claim upon the sympathising consideration of the mediating Powers.

The Conference, which will reassemble tomorrow, will now proceed without hindrance to its proper work—that, namely, of finding a common ground upon which a permanent peace may be concluded. If the British plenipotentiaries are unwise enough to insist upon the retention of the unfortunate Treaty of 1852, we are afraid that they will spend their labour in vain, and perhaps leave matters in a worse condition than they found them. The only practicable solution will be found in adopting

the suggestion of the French Emperor, and allowing the people of Schleswig and Holstein to put themselves under a ruler of their own choice. No diplomatic contrivance will reconcile them to go back again to the dominion of the Danes. By a most unwise policy, as well as by a breach of her positive engagements, Denmark has so utterly alienated the German population of the two Duchies as to make it impossible for her to rule them with the remotest chance of giving them content. She will have to pay the penalty of misusing her strength. Europe can hardly allow the open sore to remain. Schleswig and Holstein re-annexed to Denmark will be a perpetual source of irritation and disquietude. The people of the Duchies are already protesting against being disposed of by foreign Powers without their own consent. We know of no good reason why the same kind of decision which gave Parma, Modena, Tuscany, the Legations, and the two Sicilies to Piedmont, might not be allowed to sever the Duchies from the Kingdom of Denmark. In the former instances the position of our own Government was that peoples are entitled to choose their own rulers—why not also in the latter? What is there in the Treaty of 1852 more binding than in that concluded between France and Austria at Zurich?

The Napoleonic suggestion is the only one we have yet heard which promises to light the way out of the maze of difficulties. The people of the two Duchies would accept it, of course, and would probably constitute themselves an independent Power under the sway of Prince Augustenberg. France would also, equally of course, support her own proposition. Prussia would scarcely have the face to insist upon retaining the province in her own hands, nor, if she did, would Austria be likely to assent to it. Both, indeed, might demur to the policy of sanctioning the choice of their Sovereign by the people over whom he is to reign, but both would probably prefer the expedient to a rehabilitation of the London Treaty. There are other methods of ascertaining the will of nations than that of universal suffrage. No doubt, Prussia would calculate upon managing her puny neighbour as effectually as she could do if that neighbour were placed in direct subjection to her rule, and would count upon annexation at some future day. In some such direction, a basis of peace may be discovered—in any other the prospects are as cheerless as they are uncertain. The arrangement would bear hard upon Denmark, but we question whether it would not be preferable, even on her account, to one which would perpetuate the tie between herself and two discontented and troublesome provinces.

We cannot but hope that the suspension of hostilities may be accepted as an earnest of approaching peace. At all events, it has probably saved the Palmerston Ministry from going to the dogs. The country was beginning to grow restive under the ill success of our foreign policy. The Opposition were fully prepared to take advantage of this state of feeling, and would probably before many days were over have carried some motion condemnatory of the course pursued by her Majesty's advisers, in reference to the Dano-German dispute. They are not even yet out of danger. A month's respite is granted them, but who can say whether that respite will be followed by a reprieve? If they succeed in achieving peace on terms not dishonourable to the country, they will be safe for the remainder of the Session and the year. If they fail, the suspended blow will most likely fall upon them. They have been too busy to admit of their being baffled without loss of character. Had their foreign policy been less meddlesome and pretentious, they might have brought less suffering upon the clients whom they have affected to take under their protection, and have raised the influence of England to a much higher level. We trust, they and their political rivals will at least have learned the lesson that the interests of this nation are too complicated and vast to allow of her aspiring to play the arbiter of Europe in despatches, when she cannot and ought not to support the assumption by her deeds.

M. THIERS.

THE great Orleanist statesman and orator has made another great speech in the Corps Législatif—a speech which seems to us to belie the promise of his earlier utterances during the Session, and to prove that M. Thiers has substantially learned nothing and forgotten nothing during his long absence from public life. Rejecting the opportunity of leading an Opposition whose ideas have expanded with the age, the ex-Minister prefers to occupy a position of isolated singularity, and, with the language of liberty on his tongue, to renew his faith in those maxims of Government which undermine the

very foundations of freedom. At a time when his brilliant colleague, M. Berryer, calls for peace as a national necessity, and M. Jules Favre for disarmament as the precursor of political progress, M. Thiers has been attempting to sustain the principle of protection to industry, extolling the symmetry and advantages of centralisation, and insisting that France cannot afford to decrease her armaments till her neighbours set her the example.

It was the custom of the Spartans to deter their young men from intemperance by practical illustrations of its degrading influence. Drunken Helots were introduced into their presence to teach them by contrast the virtues of sobriety. The sentiments to which M. Thiers has recently given expression, may, in like manner, serve Imperialist purposes. The Napoleonic ideas of administration are indeed tolerable and defensible compared with those resuscitated by the Orleanist statesman. The latter would gradually restore liberty while retaining in the hands of the ruling power the means of crushing it at will. By preserving and perfecting a system of Government which smothers local independence, and retards self-development, he takes the most effectual means of keeping the nation in a state of pupillage adverse to the growth of healthy free action. To ask for more liberty while advising that the fetters which are forged to shackle national aspirations should be kept bright and in good condition, is one of those dangerous and inconsistent theories which the brilliant M. Thiers seeks to commend to renewed favour among his countrymen. The vast administrative organisation which is all-efficient for despotic purposes in France, whether wielded by a Legitimist, Orleanist, Republican or Imperialist régime, the great orator of the French Chambers would cherish and strengthen as a sacred institution. In his view, too, disarmament is as much a philanthropic dream as in the eyes of Lord Palmerston, and the glory of France is to be best promoted by recurrence to obsolete protection which has for generations paralysed the industry and restricted the resources of the nation.

Imperialism may greatly rejoice that the foremost member of the new Opposition in the Legislative Chamber has identified himself with the senile statesmanship of a past age. If Napoleon III. has been tardy in relaxing the bonds of despotism, he has immensely developed the resources of France, and by means of free trade, given a great impetus to her commerce and industry. Under the influence of this policy, the nation has grown tired of external wars, and desires uninterrupted peace. Pacific progress has taken the place of foreign glory in the aspirations of the nation. Such a régime is adapted to afford opportunity for the growth of free opinion, and of interests hostile to military aggrandisement; and it is more likely that during a long course of material prosperity, the French people may learn anew the first principles of freedom, and be led to examine the soundness of their political institutions, than under a system of Government like that advocated by M. Thiers, which would strengthen centralisation and check internal development. With the former there is a chance of national liberty; with the latter only the prospect of persistence in principles of Government which have proved the greatest obstacles to the self-reliance and progress of the people.

NOTES OF THE SESSION.

ON Friday next both Houses of Parliament will adjourn for the Whitsuntide recess. Since the Easter holidays, the Budget has been produced and its main features adopted by the Commons, with the prospect of being passed in its entirety; the Government Annuity Bill has been handed over to a Select Committee; Parliamentary reform, so far as the county franchise is concerned, has been summarily rejected, and the same fate probably awaits the Borough Franchise Bill of Mr. Baines, this day. The remaining sittings of both Houses have been occupied in discussing independent motions, asking innumerable questions and passing the Estimates. According to the *Times* the conclusion of an armistice between the two great German Powers and Denmark has saved the Government from defeat, and holds out the prospect of "an uneventful Session," which Parliament may bring to a close as soon as it desires.

On Monday night the last of the military estimates was passed, these great items of our expenditure having been under discussion two or three evenings during the past week, without the slightest practical result. Not only was every vote passed, but the sum omitted as unnecessary by the military secretary for the annual expenses of the Yeomanry Cavalry has been reinstated. On

Thursday last, many protests were uttered against the enormous increase of the Government manufacturing establishments, and Mr. Cobden took occasion to make the following remarkable statement:—"Since he entered that House, upwards of twenty years ago, 500,000,000*l.* sterling had been voted under the head of Army and Navy Estimates, and he had never known a single item reduced or altered. Every line was read and every figure distinctly put, but they had all been voted. Some persons fancied that mere discussion and superintendence by the House of Commons must exercise a good effect on account of the attendant publicity. He thought it had the very opposite tendency. The heads of departments, knowing that the House would make itself responsible for the demands put before it, were encouraged to make larger requisitions. There was no representative body in the world that he knew of except the House of Commons, which did not exercise a real supervision over the Estimates." The fault of this injurious system, by which the House of Commons has virtually surrendered its right of revising the proposed expenditure of the Government, lies rather with individual members than with the executive. For the most part, the estimates are granted in the presence of less than one half of the number required to make a House. Colonel Sykes thus described the usual state of things when the money of the nation is being voted:—"There were sixteen or seventeen gentlemen who made it their business to attend when the Estimates were on, but they became disgusted because they not receive the support which they ought to have got. And then, when it came to a division, those sixteen or seventeen gentlemen counted for little against reserves of the Treasury Bench, who were brought in from the lobby, the library, and smoking room, to overwhelm them." The remedy for this neglect of duty on the part of members lies with their constituencies, who ought to exact a pledge that those whom they send to Parliament should be present when the Estimates are under discussion.

One remarkable characteristic of the present session has been the extent to which the initiative of legislation, in the absence of Government measures, has been taken by private members. Several of these bills are awaiting their final doom. Mr. W. Ewart has obtained the sanction of the House of Commons to the second reading of his Weights and Measures (Metric System) Bill, only to find his further progress barred by the Government. The Board of Trade is prepared to agree to the legalisation of contracts expressed in metric terms, but not to the creation of a new national standard; and Mr. Ewart hands over his Bill to Mr. Milner Gibson. Mr. Scholefield's Bill for allowing the formation of limited partnerships, which last year passed the Commons, but was thrown out in the Lords, was on Monday night so "attended" that the member for Birmingham had nearly withdrawn it altogether.

ANNIVERSARIES.

(Continued from page 369.)

THE HOME MISSIONARY SOCIETY.

The annual meeting of this society was held on Tuesday evening in Poultry Chapel, S. Morley, Esq., in the chair.

The Rev. Mr. RICHARDSON having offered prayer, The CHAIRMAN said he had so often had the pleasure, for such he felt it to be, of offering the opinions which he had been led to form with reference to the work in which they were engaged in the Home Missionary Society before the annual meeting, that he should resolutely deny himself the pleasure of saying more than a very few words indeed before calling on the secretary to read the report. He might say, without any affectation or exaggeration, that the work in which they had been engaged had been growing greatly in interest with those who had been specially connected with the administration of the society's affairs, and that their conviction was deepened as to the call which there was for serious, thoughtful Christian persons everywhere to interest themselves in the work. The impression which he had ever since his first official connection with the society was deeper to-day than ever it had been, and that was that the work of aggressive Christianity was the work of the church and not of a society. He believed that the necessity for the existence of a Home Missionary Society in this second half of the nineteenth century was a great grief and error in the church, covered as the country was with Christian churches with whom would seem to lie the great responsibility connected with this work. The impression which had existed on this subject had led to a desire to get into closer and more frequent contact with the various county associations with the view of pressing upon the churches composing those associations, their responsibilities in this respect. They had during the past year, more largely, perhaps than in any previous year, carried out a system of visits, which had been invited by their friends in the country, and, he was thankful to say, welcomed by them. In truth the society had never stood in closer or more pleasing association with the county associations than at present. They had visited several of

these associations with pleasure to themselves, and he might venture to say with benefit to the great object which they had sought to promote, which was, by close personal contact with their friends to put before them the impressions which had been formed with reference to the magnitude of the work in which they were engaged, and to the little progress which had been made in the work. His own conviction was that they were as yet only on the threshold of this great undertaking, and that there was a need for an exhibition of liberality as to means, and of elevation as to personal service, which the church in this country had never yet exhibited, if they were really to act upon the large masses of the population who were yet living apparently without God, and without hope in the world. The object of the committee had been far more to stimulate local efforts as to funds than to have any special regard to their own balance-sheet. They had to express great thankfulness for the liberality with which they had been supported, although there was much scope for increased means. He had been struck, in looking at the balance-sheet, by the almost entire absence of legacies during the past year. He remembered expressing his regret twelve months ago that so large a portion of their income was derived from the dead rather than from the living; and he then expressed his conviction, which was now strengthened, that it was the duty of every man to be his own executor. He had no faith in those who held fast by their property as long as they could; and then, when it was impossible to take it with them, parting with it for any purpose, however good. They had great reason to be thankful for what had been done during the past year, and he was persuaded, from personal observation of the work, that it was commending itself far more largely to various parts of the country to the thoughtful consideration of those who had been visited. Among other cases, he might instance the churches of Lancashire, which were being stirred up to greater exertion, and the churches in the counties of Cumberland and Westmoreland, which had been grievously neglected in past years, were likely to receive a large impulse from a direct connection with the adjoining powerful county, and by this means he hoped a large and blessed result might be anticipated. (Loud cheers.)

The SECRETARY (the Rev. J. H. Wilson) read the report which stated that the agents of the Home Missionary Society, had during the past year, preached the Gospel in 600 towns and hamlets, and in conjunction with County Associations, had maintained 117 Central Mission Stations, with 50 outlying evangelistic districts, under the care of 105 resident agents and 60 evangelists.

The pastors had the oversight of the Mission Churches, and the evangelists visit for seven hours a day among 20,000 families who; but for this agency would, for the most part, be without the means of grace. There are at present about 108 central churches, with a membership of 6,000, chiefly in villages grouped together within a radius of seven miles. In these mission chapels there are 50,000 hearers, 15,000 Sunday scholars, 1,800 teachers, 85 Bible classes with 1,200 pupils, and 200 voluntary lay preachers, who labour chiefly on the Sundays in the villages where they reside. During the year 250,000 tracts were distributed, 3,000 copies of the Scriptures sold, and 85,000 periodicals, including our denominational magazines—*The Cottager*, *The British Workman*, and *The Band of Hope Review*.

The cost of this agency of the society amounted to 6,087*l.* 1*l.* 1*d.*; the mission churches having raised for local objects and missionary purposes about 4,493*l.* 2*s.* 5*d.* more. Compared with the returns for the year 1859-60, there appears a decrease in the number of small churches, occasioned by the grouping of villages, in order to promote the establishment of compact and strong centres, which gives an increase of real and effective power. In 1860, there were only 10 lay evangelists; in 1864, there are 60. In 1860, 530 members were added to our churches; in 1864, 850 have been enrolled. The report then calls attention to the great spiritual destitution which still remains to be met not only by new exertions, but living agency. Thus in Carlisle, which had been recently visited, it was shown that out of a population of 30,000 only 4,000 are in church and chapel on the Sunday; and that, with scarcely any deficiency of accommodation, the churches and chapels were not more than half filled. Indeed, there is too much reason to fear that the increase of attendants in places of worship was not much beyond what it was in 1851, and that "church and chapel inclination" was more needed than "church and chapel extension." In connection with the "grouping of villages," stress is laid upon the danger of multiplying feeble pastorates, and illustrations given of the advantage of combining several villages together under one minister. The following example is also cited:—

Three years ago the committee of the Home Missionary Society promoted inquiry into the spiritual state of a given district in Dorsetshire, where Romanism and Ritualism were awfully prevalent. The results showed that within a radius of eight miles there were fifty-four parish churches in a population of 23,530 souls, and sixty resident clergymen, only one of whom was known to be evangelical; while another cared not to conceal that he offered his morning devotions before the image of the Virgin, and very few of the others did anything beyond the usual routine duties of their calling. The only agency besides the Home Missionary station in this district are two small Wesleyan chapels, with no resident minister, and three preaching-rooms. To meet the difficulties of this case, the committee of the Home Missionary Society increased the power of their centre, and appointed evangelists for the outlying fields. The Gospel was thus more extensively and directly preached, and the Bible circulated in every village and hamlet within the district. Opposition now showed itself. Five clergymen, chiefly Tractarian, were appointed to

preach successively in the Central Church. Choral services were established; popular lectures introduced; Dissent was proscribed; baptismal regeneration taught; and the public charities freely lavished. But all in vain, for it failed to injure our mission; and instead of this, our chapels were crowded, religious awakening and inquiry followed, and the mission never was so prosperous as it is in that district at the present hour.

The Lay Evangelistic Agency had been largely extended, and had added 1,200% to the society's expenditure, which had, however, called forth an outlay of 2,400% on the part of county associations. So far as could be estimated the labours of these local missionaries had been much blessed, additions to the churches having been made by them in the various fields of labour to the number of 250. In a few large and growing towns the labours of the society had been greatly blessed. Such was the case in Great Grimsby, Cranbrook, Folkestone, and Brentford. The relations of the society to county associations continue to be of the most fraternal and practical character.

During the year Mr. Morley and the secretary attended conference and other meetings in Sussex, Suffolk, Kent, Salisbury, Carlisle, Bridport and Devon. At Salisbury, the Wilts and East Somerset Association resolved to increase their agencies by the appointment of lay evangelists. At Carlisle, the Association of Cumberland and Westmoreland were privileged with a deputation also from the Lancashire Congregational Union, consisting of Mr. Armitage, of Manchester, and the Rev. J. G. Rogers, of Ashton-under-Lyne, who cheerfully agreed to recommend the claims of these counties to the sympathy of the Lancashire churches. At Bridport, the Dorset Association was stimulated to fresh undertakings, and at Derby there were upwards of sixty delegates, and a very earnest spirit evinced.

To provide mission pastors, the committee have maintained the usual number of students at Cotton-end, and have also availed themselves of the advantages of the New Theological Institute for training home missionaries at Nottingham.

But they have relied chiefly on the churches to furnish lay evangelists, men of earnest piety and adaptation; and they have not been disappointed, although fears were expressed when this agency was established three years ago, that the lay evangelists would soon aspire to the pulpit, and increase the number of feeble churches, which have been our weakness and not our strength; but only three of the sixty evangelists already appointed have gone into mission pastorates, and in each case with evident qualification for the pastoral occupation.

The report deplors that only about 300 out of our 2,000 churches yet make annual collections for British missions, and that the Home Missionary Society should be left to depend mainly on the liberality of a few large-hearted friends, and expresses confidence that the great principle will soon be practically recognised, that all that a Christian has, and all he is, belong to God.

The Rev. NEWMAN HALL said he had been asked to move the adoption of the report, and he did so because of the important facts which it stated, the great principles it embodied, and the paramount duty of home evangelisation which it enforced. One of the most important facts which it stated, was that in 1851 there were 5,000,000 of people in this kingdom who were entirely neglecting Divine worship. When they heard such a statement as that, and recollected, too, that in London out of every hundred artisans there were but three who attended the House of God, they surely must come to the conclusion that what was wanted was not church accommodation so much as church inclination. (Hear, hear.) The great question was how to induce this church inclination, and his own conviction was that a great deal of the fault of the present state of things lay with themselves. He believed that a great deal might be done with regard to the present religious services, and that some of them might be shortened and made more attractive to those who were prejudiced by them and might be often kept away by them. Another great thing would be to go among the people, and become known to them, and get them to come to the chapel on some week evening, when some amusement and recreation might be provided for them, and they could see that people cared for them, and then they would not, perhaps, have some objection to coming to the place on Sundays which they now had. Did not Christ collect the multitudes together by the fame of His miracles, and by healing them of their diseases; and then take the opportunity of speaking of the higher matters in connection with the salvation of their souls? Much, too, might be done by preaching in the open air, and there was no difficulty here in doing this, for a man could stand at any street corner in London and get those to listen to him who would never go into a place of worship. He felt bound to protest, however, against being prevented from reading his Bible aloud in the parks on a Sunday, while a band was allowed to play there, and to sell programmes for its support. (Cheers.) The Independent system was eminently calculated to carry out the system of home evangelisation, and in fact could do the work much better than any other organisation, and therefore it was that he claimed for it their support. (Cheers.)

The Rev. J. G. ROGERS, of Ashton-under-Lyne, seconded the resolution, and called attention to the various classes of the population with whom the society had to deal. The great want in connection with this work was more active effort on the part of Christian people, many of whom were too indifferent to the claims upon them. There was no denomination in the kingdom better able to do the work than theirs; and if those who had the greatest opportunities, and were free from restrictions by which others were bound, neglected the work, the

greater would be their reproach. There were two great evils against which they had to guard, one being the preaching of a new Gospel, and the other confining the extension of the old Gospel to the old means which were not adopted for the times in which we live.

The resolution was carried unanimously.

The Rev. Dr. VAUGHAN moved the following resolution:—

That this meeting devoutly acknowledges the Divine blessing which has evidently attended the operations of the society during the past year; but in view of the large amount of spiritual destitution which still prevails in England, would solemnly realise yet higher obligations to promote increased efforts for the spread of the Gospel among the rural districts, believing as it does that there is no remedy for the evils which abound but the old story earnestly told.

He said that they were sometimes told that if they wanted to see the weak side of Dissent, with its boasted Voluntarism, they should go to the rural districts, and when he had heard that taunt he had sometimes been tempted to turn the tables upon the men who so expressed themselves, and to say that if they wanted to see the weak side of coercion as distinguished from Voluntarism, they should go into the rural parishes. (Cheers.) It was a patent fact that the proportion of men who were really Christian teachers was far less among the clergy in rural districts than in towns and cities, and in these latter there was a sharp rivalry going on between Church and Dissent. The report spoke of opposition and resistance, and he should take it to be a very bad sign indeed if they did not meet with opposition and resistance, for it would show that they were not assaulting the forms of error very efficiently. It was well known that, in many parts, the curate who was considered to be the best man, and to perform his duties most efficiently, was the man who could most effectually empty the conventicle. He had no pleasure in touching upon such things; but it was a painful thing to him as a Christian and an Englishman to recollect that there should be a system in our common country, which purported to be Christian, but which was really of such a character as this, not teaching Christianity, but doctrines which were entirely hostile to everything Christian. He should like to see the Church of England have many such preachers as Latimer and Ridley and Bradford; but looking at things as they were, they would be treacherous to their duty and negligent as Christians if they did not make war upon it. (Cheers.) It was no use to tell him that it came from Canterbury or from the Houses of Parliament; come whence it would, it was not of Christ, and he was for the things that were of Christ. Wherever these superstitions prevailed, he saw the flag of an enemy which the flag of Another should face, so far as he could lift it up. (Loud applause.) He did not say this out of any want of charity, but out of fidelity to Christ, and to His truth. If he were asked what he would do, he would say, let the voluntary principle be tried, and fairly tried, which it was not at present, for only a portion of the people were supporting it, and it was not fair to condemn it till all had tried it, and had seen what it could do. All they asked was, not to be taxed for anybody else's services, and they would tax nobody for theirs. (Cheers.) And then they would be able to see the effects of voluntarism, when honest men came and worked it. Let a man only have the truth and the Spirit of God in his soul, and then those who could harm the body, and could control the worldly allotment, would be seen to be a very feeble power compared with the new power which had come into the heart.

The Rev. THOMAS JONES, of Bedford Chapel, Camden-town, seconded the resolution, and in a forcible and eloquent speech dwelt at great length on the wants of the society, and referred especially to the condition of Wales, where, he said, there was not a single Welshman in the truly Welsh parts of the Principality, who had not had ample opportunity of understanding the Gospel, and he attributed this to the system, which he wished to see carried out in England, of ministers occasionally leaving their own congregations for a short time, and travelling through various parts of the country preaching at different places as they went.

The resolution was put to the meeting, and unanimously adopted.

The following resolution was proposed by the Rev. Mr. GUEST, and seconded by the Rev. Mr. CUTHBERTSON:—

That this meeting is gratified to learn that the Home Missionary Society and County Associations are co-operating cordially in carrying forward the work of home evangelisation, and would earnestly recommend that the system of grouping villages around a common centre and placing them under the care of highly-qualified ministers, which has been so successful when already tried, should, as far as possible, be extended, and that lay evangelists should continue to be appointed, that agency having proved itself to be of a highly practical character.

The resolution having been carried, the Rev. Dr. Campbell pronounced the benediction, and the proceedings terminated.

The number of patients relieved at the Hospital for Diseases of the Chest, 67, Margaret-street, Cavendish-square, was 97 during the week.

HOLLOWAY'S PILLS—COUNSEL AND COMFORT.—A disordered stomach throws the whole system out of gear and renders us unfitted both for work and amusement. A few doses of these purifying and strengthening pills taken according to their accompanying directions, will, however, speedily restore order and re-enable the stomach to digest its food without difficulty. These excellent pills are suitable alike for the peer and the peasant, the soldier and sailor, and particularly for home and foreign colonists. Holloway's pills are very useful in checking feverish attacks, bilious complaints and dropsy, and diseases of the kidneys, heart and lungs, when the sufferers seemed past the reach of medicine.

Parliamentary Proceedings.

HOUSE OF LORDS.

THE LAW OF DEBTOR AND CREDITOR.

On Friday, the LORD CHANCELLOR called attention to the law of debtor and creditor as it affected the poorer classes. He contended that the power of imprisonment of poor debtors was most cruel, and helped to promote that facility of credit which led so much to wastefulness. He introduced a bill by which he proposed to remove the power of county court judges to order the imprisonment of a debtor except in cases where the debt had been fraudulently contracted, and then the debtor would be liable to be imprisoned as a misdemeanant for two months. The bill also gave power to county court judges to make arrangements with the creditors of poor debtors. No action would lie for a beerhouse bill, and actions in the county courts must be brought within one year. In the second part of the bill he proposed to confer on county court judges a limited equity jurisdiction, so as to enable them to administer in the case of small estates. Lastly, the bill would prohibit the bringing of actions for small amounts within the jurisdiction of county courts into the superior courts of law. After a few words from LORD CRANWORTH, the bill was read a first time.

Their Lordships adjourned at twenty minutes past six o'clock.

THE ARMISTICE.

On Monday, in reply to the Earl of Carnarvon, Earl RUSSELL said that the Conference had agreed to a suspension of hostilities, the terms of which were based on the principle of the *uti possidetis*, each Power to keep its own position by sea and land, and the blockade to be raised; the suspension of hostilities being for one month. The Conference was to meet again on Thursday. The question of the evacuation of Jutland by the German forces, and the island of Alsens by the Danes, had been raised, but Denmark preferred a simple suspension of arms, which was to commence on the 12th of this month.

Earl GRANVILLE gave notice that on Friday the House would adjourn for the Whitsuntide recess until the 23rd inst.

POLAND.

Earl CAMPBELL moved resolutions declaring that the correspondence with the Russian Government as to Poland had not reached a satisfactory conclusion, and that the Czar having failed to comply with the conditions of the Treaty of Vienna as to Poland, that Treaty was no longer binding on her Majesty's Government. Earl RUSSELL did not think there would be any practical utility in adopting the resolutions. After a few words from Earl GREY, Lord Campbell withdrew his motion.

Several bills were advanced a stage, and the House adjourned at half-past six o'clock.

HOUSE OF COMMONS.

THE METRIC SYSTEM.

On Wednesday, after some preliminary discussion, the House went into committee on the Weights and Measures and Metric System Bill. On clause 2, Mr. MILNER GIBSON opposed it on the ground that it made the metric system legal and to be used when no standards had been deposited. A lengthy discussion followed, in the course of which Mr. EWART declared that the objections taken by Mr. Gibson aimed at the very essence of the bill. He contended that there were standards in existence, and urged that any doubts upon the subject might be set at rest by the issue of a Royal commission. Mr. M. GIBSON declined to promise that there should be a royal commission. His object was to prevent the metric system from being made compulsory at present. Mr. CORBEN suggested that the further consideration of the bill should be postponed, in order that Mr. Gibson might embody in a bill the objects which he had in view. Mr. EWART acceded to this suggestion, and the chairman was ordered to report progress.

The House then went into committee on the Chief Rents (Ireland) Bill. Several of the clauses were agreed to with amendments, after some discussion, and the House resumed.

Several bills were advanced a stage, a new writ was ordered for the election of a member for Stockport, and the House adjourned at twenty-five minutes to five o'clock.

ARMY ESTIMATES.

On Thursday, after questions about the Conference, and some discussion relative to the number of soldiers' wives going abroad, the House went into committee of supply on the army estimates, commencing with vote 7, for medical establishments. On vote 9, for the yeomanry cavalry, Mr. LAWSON moved the rejection of the vote. After an animated discussion, on a division the vote was carried by 119 to 29. On the vote of 993,031% for manufacturing departments, Sir H. WILLOUGHBY moved the reduction of the vote by 6,000%, in order to bring the vote to the amount at which it stood a few years ago, contending that there was a strong tendency to increase of expense in the establishments in this department. In the discussion which followed, Mr. CORBEN strongly censured the wasteful system of Government manufactories, and signified his intention of bringing the subject generally before the House in the present session. This motion was not pressed, but

Lord ELCHO moved the reduction of the vote by 162,832%, the charge for small-arms establishments. On this a division was taken, when the amendment was rejected by 80 to 35, and the vote agreed to. Shortly after a motion to report progress was agreed to, and the House resumed.

The Under-Secretaries Indemnity Bill, the object of which is to indemnify the five Under-Secretaries of State, alleged to have been sitting illegally in the House, from any penalties they might have incurred, was read a second time.

The other business was disposed of, and the House adjourned.

On Friday, Mr. MARSH gave notice, on behalf of Mr. Lindsay, that on the 3rd of June he would submit a motion in respect to America, having for its object either mediation or the recognition of the Confederate States.

THE DANO-GERMAN QUESTION.

In reply to Mr. Newdegate, Sir G. GREY said it was hoped that the first result of the Conference would be to establish an armistice. The Government would continue, in conjunction with the other Powers, to take the means most likely to bring about the termination of the war, and a satisfactory settlement of the differences between Denmark and Germany.

In reply to Mr. D. Griffith, Lord C. PAGET said that the Aurora had been sent to watch the proceedings of the Austrian squadron. (Cheers.) By a telegram received that day he learnt that she was at Heligoland. Sir G. GREY said the Government had the most positive assurances from the Austrian Government that the sole object of the squadron being sent to the North Sea was to prevent the blockade of the Elbe and the Weser.

Sir H. VERNY having entered at some length into the Dano-German question, in favour of the independence of the Duchies, and been replied to by Sir F. GOLDSMID and Mr. LAYARD.

They frequently had these debates interpolated, when strong statements were made by the hon. baronet (Sir H. Verney) and other advocates of the same cause. Now the enormous majority of that House sympathised with Denmark in that matter. (Cheers, which rose gradually and swelled louder and louder until they extended to all parts of the House.) But the members of the majority had shown themselves anxious not to mar any chances that might exist of the restoration of that peace which they all desired by obtruding themselves with unnecessary vehemence in the debates that had taken place. He feared, however, that that reticence and forbearance on their part had been misunderstood out of doors. The hon. baronet the member for Buckingham and the other partisans of Germany in that House, who might be counted upon one's fingers—(loud cries of "Hear, hear,") had, he believed, with great ingenuity and skill, by showing themselves repeatedly, and on every possible occasion and in every possible guise, contrived to give the public out of doors the impression—the false and delusive impression—that there was a German party in the House of Commons. (Loud and general cheering.) Discussions upon that subject could not be fairly taken until the negotiations had been concluded—(Hear, hear,)—and until that House was placed by the failure—if failure it should unfortunately prove—of the Executive to bring the matter to a satisfactory termination, in a position to express its opinion on these unhappy transactions without thereby exposing to additional dangers those with whose miseries and unjust sufferings it most heartily sympathised. (Loud, general, and prolonged cheers.)

Mr. NEWDEGATE rejoiced exceedingly at the feeling just elicited by the speech of the noble lord.

Sir H. VERNY, who was greeted with cries of "Spoke," was understood to explain that he had not expressed sympathy with Austria and Prussia, who had betrayed the Schleswig-Holsteiners in 1851-2, but with the German inhabitants of the Duchies. (Oh, oh.)

The subject then dropped.

THE PUBLIC SCHOOLS COMMISSION.

On the motion to go into committee of supply, Mr. G. DUFF called attention to the report of the Public Schools Commission. Though he did not altogether agree with the commissioners, the report appeared to him to be a very fair one. His object in calling attention to the matter was to induce the Government to carry out the recommendations of the commissioners, and to make more public the nature of those recommendations. He concluded by moving—

That the state of the higher school education in England is not satisfactory, and calls for the early attention of her Majesty's Government.

The CHANCELLOR of the EXCHEQUER expressed his opinion that more time ought to have been given for the consideration of the commissioners' report before the House had been asked to pass a verdict upon it. He thought the resolution proposed too strong, but he was prepared to say that the question was one deserving of legislation. Speaking without consulting his colleagues, he might say that the Government would regard the governing bodies of the schools, and the management of their property, as the principal object of legislation. Probably some preliminary measure on the subject might be proposed, but in the present state of business it would be impossible to go into the whole question at once. Mr. WALFORD approved of the matter being left in the hands of the Government, but hoped that before proceedings were taken the Government would put itself into communication with the governing bodies. After some remarks from Sir STAFFORD NORTHCOTE, the motion was withdrawn.

SALE OF INTOXICATING LIQUORS ON SUNDAY.

After some other matters had been disposed of, Mr. SOMES moved for leave to bring in a bill for placing restrictions on the sale of intoxicating liquors between the hours of eleven on Saturday night and six on Monday morning. Mr. ROSSUCK opposed the bill, and after some discussion permission for its introduction was refused by 123 votes to 87.

The House adjourned at twenty-five minutes to one o'clock.

THE DANISH QUESTION.

Sir GEORGE GREY made a statement relative to the conclusion of an armistice for a month.

In answer to Mr. Osborne, Sir G. GREY said that a telegram had been received from Heligoland, stating that an action had been fought between two Austrian frigates and three gunboats, and two Danish frigates and one corvette, and that the Austrians had been defeated, one Austrian frigate having been in flames, and the other and the gunboats were making their way to Heligoland. (This statement was received with great cheering from all parts of the House.)

Lord PROBY brought up a message from her Majesty, ordering that a Royal commission in reference to the punishment of death should be issued.

ARMY ESTIMATES.

Subsequently the House went into committee of supply on the Army Estimates. In reply to Mr. Monseil, Mr. CORBEN said he would raise the whole question of Government manufacturing establishments in such a form as to afford a full opportunity for discussion. The House then proceeded with the estimates. After a good deal of discussion the whole of the votes were got through. The chairman was ordered to report them, and the House resumed.

LAW OF PARTNERSHIP.

Several bills having been advanced a stage, the House went into committee upon the Partnership Law Amendment Bill. Mr. T. BARING moved that the word "registered" should be added to clause 3, with the view of requiring every loan made under the bill to be registered. Mr. SCHOLEFIELD strongly opposed the amendment. Considerable discussion took place, after which the amendment was carried by 58 votes to 43. On clause 4, Mr. BUCHANAN moved the omission of the words "or contract to lend." Mr. SCHOLEFIELD opposed this amendment, but on a division it also was carried by 46 votes to 39. Mr. SCHOLEFIELD said that after these divisions he thought he should best consult the convenience of the House by withdrawing the bill. On the recommendation, however, of Mr. Ewart and the Chancellor of the Exchequer, he consented simply to move that the chairman report progress in order to take time for consideration. This was done and agreed to.

Mr. DILLWYN moved for a select committee to inquire into the best arrangements to be made in respect to the Patent Office, &c. Mr. COWPER opposed the motion; but on a division it was carried by 21 votes to 16. The other orders were disposed of, and the House adjourned at five minutes to one o'clock.

Foreign and Colonial.

THE DANO-GERMAN WAR.

On Monday the Austrian squadron, consisting of two frigates and three gunboats, engaged the Danish squadron, consisting of two frigates and one corvette, six miles east of Heligoland. The Danes won the action. The Schwartzburg, Austrian frigate, was set on fire, and lost her foremast and bowsprit. She had 100 killed and wounded. On board the Radetsky twenty-five men were killed and wounded. The Prussian ships did not sustain much injury. The combined squadron was lying at anchor in the roads at Heligoland. It is said the Danes also suffered severely. They were proceeding in a northerly direction.

The heavy war contribution of 96,000*l.*—a first instalment—imposed by Marshal von Wrangel on the people of Jutland, having been paid, the citizens seized as hostages have been set at liberty.

General Gablenz has announced to his troops that the fortifications of Fredericia will be blown up.

FRANCE.

The discussion on the budget in the French Corps Législatif was opened by M. Thiers in a speech of great eloquence and critical power. It wound up with a significant declaration, that whatever offences might be laid to the charge of popular liberty, nothing was more costly to Government than to attempt to provide a substitute for it.

The decision of the Court of Aix in the Armand case has been set aside by the Court of Appeal in Paris. The Aix Court, it will be remembered, sentenced M. Armand to pay a heavy fine for alleged injuries to his servant, Maurice Roux, although a jury had pronounced the former not guilty of the criminal charge made against him.

The *Moniteur* announces that General Kotzebe has gone on a tour of inspection to the Bessarabian frontier, where the Russian army is encamped. The army, which is estimated at 100,000 men, is known to have lately received considerable reinforcements.

AMERICA.

By the arrival of the Asia advices have been received from New York to April 28th.

Official accounts, both Confederate and Federal, announce that General Wessells, commanding at Plymouth, North Carolina, surrendered to the Confederates, under General Hoke, on the 20th. Besides Plymouth, the four surrounding forts—Wessells, Williams, Comfort, and Gray—together with 2,500 prisoners and 30 cannon, fell into the hands of the Confederates. It is reported that the Confederates killed 150 negro troops after they were captured. Two *rains* co-operated in Hoke's movement.

An immediate attack upon Newbern and Washington, North Carolina, both by land and water, was apprehended.

No movement by the armies on the Rapidan was yet reported. Burnside, with 40,000 troops, was believed to have joined Grant. Lee was also

reported to have been heavily reinforced. General Longstreet has taken up a position on the left of Lee's army.

Late Richmond journals confirm the completion of a formidable iron-clad navy, and declare that the Confederates are fully prepared at all points, both on land and water, for the approaching campaign.

Detailed Red River advices state that General Banks skirmished heavily with the Confederates upon the 7th ult. A portion of Banks's army fought a severe battle on the 8th at Sabine Cross-roads with the whole of the Confederate army under Kirby Smith, resulting in a Federal defeat with heavy loss; 24 Federal guns being left upon the field. General Banks retreated on the night of the 8th, joining the remainder of his army at Pleasant-hill. The Confederates renewed the attack on the 9th upon the whole of Banks's army at Pleasant-hill, but were repulsed with the loss of several guns. Banks continued his retreat on the 10th, thirty-five miles to Natchitoches and Grand Ecore, where he is reorganising his army and fortifying the banks of the river. During the campaign Banks lost 3,500 men, 18 guns, and 900 waggon.

Advices from New Orleans state that the Federal gunboats had succeeded in returning to Grand Ecore, furnishing Banks with ammunition, and that Banks had again advanced towards Shreveport.

President Lincoln has accepted the offer made by the Governors of Wisconsin, Illinois, Indiana, Ohio, and Iowa, of the services of 100,000 volunteers for 100 days, for fortification and frontier duty.

The House of Representatives had imposed an additional duty of 50 per cent. on all European imports during the next 60 days. The Senate, however, has modified the measure to 35 per cent. additional.

The New York Sanitary Fair was terminated on the 23rd. The total receipts amounted to 1,064,278 *dols.*

Gold was 81 premium.

NEW ZEALAND.

The Secretary of State for War has received a telegram announcing further successes on the part of General Cameron in New Zealand. The strongholds of the rebels having been turned they retired to a formidable position in front of Rangiwahia, from which place they derived their supplies. The general assaulted this position, and succeeded in driving out the natives with comparatively little loss. Another telegram states that 150 of them laid down their arms.

CHINA AND JAPAN.

A telegram from Shanghai reports the advance of Major Gordon against the Taeping. He had captured Eching and two other cities, and was marching on Nankin. From Japan it is stated that an Englishman had been nearly assassinated at Nagasaki. Sir R. Alcock had arrived at Yokohama.

Court, Official, and Personal News.

On Monday Baron von Bunsen, the German plenipotentiary for the Confederation had audience of the Queen at Osborne, as M. Quade, the Danish envoy, had previously had, and afterwards dined with her Majesty and the Royal family.

On Sunday morning, the Queen, Princess Helena, Princess Louise, Prince Leopold, and Princess Beatrice, attended Divine service at Osborne. The Rev. G. Prothero performed the service.

The Prince of Wales held a levee at St. James's Palace on Saturday afternoon, on behalf of her Majesty.

A Cabinet Council was held on Saturday, at which Lord Palmerston was present.

Earl Russell has declined to grant an audience to the members of the Schleswig and Holstein Estates, who are at present in London as delegates to represent the views of the population of the Duchies.

The *Times* speaks of the conferring of the Prussian Order of the Black Eagle on Prince Alfred as "a very questionable honour."

Parliament will adjourn for the Whitsuntide recess on Friday next until the following Thursday.

It has been determined that the Queen's birthday shall be celebrated by a grand review of the Volunteers by the Prince of Wales in Hyde-park. The review will be held on Saturday, the 28th, and it is expected that the Volunteers will "march past" about 6 o'clock.

Viscount Palmerston is, we learn, from unquestionable authority, recovering from his attack of gout, and in a few days will be able to resume his usual place in the House of Commons; in all probability before the House adjourns for the holidays.—*Post.*

Viscountess Palmerston received a numerous and fashionable company on Saturday evening, at her mansion in Piccadilly.

MR. HENRY LESLIE'S CHOIR.—Mr. Leslie's choir gave their fourth concert for the season, at St. James's Hall, on Thursday evening last. In the first part a new cantata, by Mr. Henry Gadsby, was produced, was very successfully performed, and the composer received the hearty applause of the audience. The second part consisted chiefly of music which had been wedded to words of Shakespeare. We need not say that the choir was thoroughly efficient, or that the instrumental performances were all that could be desired, seeing that the performers were Madame Arabella Goddard, Signor Sivori, and M. Lemmens.

Literature.

THEODORE PARKER.*

We rise from the perusal of the recently published volumes of Theodore Parker's "Life and Correspondence," with the feeling that they present to us in full and distinct personality one of the most prominent leaders of thought in America, whose influence has been strongly felt in our own land, and who, we fear, has undoubtedly right to the name claimed for him in the preface of a representative man. This excellence, however, is mainly due to the fact that Mr. Parker is permitted to express himself in the numerous extracts given from his journal and correspondence. These are well selected, and on the whole well arranged. It is rather confusing at first to find letters written at very long intervals brought together in the same chapter, but the advantage of seeing at a glance the utterances of different periods of his life upon the same subject, more than compensates for the slight departure from the strict order of narrative. Of Mr. Weiss's own writing it is impossible to speak so favourably. In many places he shows that he can use straightforward and unpretending English, a fact which makes the grandiloquent and involved style in which he frequently indulges perfectly inexcusable. In one half-page of the preface his hero is called a representative man to feed a generation with healthy tissue, &c., a breakwater of granite, a strong soil full of seeds, and a "pioneer of this America which has been sending her dreadful columns over roads of his surveying, and which he helped to clear." We grow increasingly grateful to Mr. Weiss as we read on, just because he has the good sense to give us less of himself and more of his hero. If unfailing and earnest worship of Mr. Parker was needed by the biographer, he is fully qualified for the task. Being unfortunately an American, he has not had the advantage of the theological instructions given by the responsible Head of our own Established Church. He is quite prepared to admit that many men are born naturally bad, and with a charity and delicacy which we suppose should rebuke the coarse intolerance of orthodox Christians, assigns an origin of this character to all who believe and preach the doctrine of human depravity. Theodore Parker, however, was born good. "A haasty temper, almost always the characteristic of sincere and morally indignant persons, but sometimes in the end mistaken for sincerity by them, was the only grave fault he had to struggle with." We have searched the book in vain for another sentence which savours of depreciation. Who could believe in human depravity after knowing such a man? Nor is this admiration altogether without foundation. We have not hesitated to condemn his theological opinions, but that is no reason why we should withhold our hearty appreciation of all that was noble in his life and character. On the contrary, we will not do Mr. Parker the injustice of accepting his favourite dictum of the separation between theology and religious life. It would not be hard to show that much of his life flowed out from the doctrines which he advocated so strenuously. The reaction is perfectly natural, for it is only by studying his character and circumstances that we can see that his theological opinions were their inevitable product. In trying to trace this connection, we are forcibly struck by the fact that there is nothing in Theodore Parker's own estimate of himself to contradict the eulogy of his biographer. We never find any admission of error or fault. His self-satisfaction is complete. Doubtless there were great virtues in his character, but he never allows the existence of anything else. Any remonstrance addressed to him is met by a direct denial of the thing complained of. "I do not admit the justice of your remarks about sneering tones." "I am willing to stand up before men or God, and declare that I am not conscious of having written one line with any unchristian feeling." His dear friend, the Rev. S. J. May, once urged him to abate his sarcasm; to this he replies:—"What you say about the sarcasm and all that, I by no means plead guilty to. I never wrote a line with any ill-will, or sarcastic humour, towards maid or man." Very vain men will sometimes, with an odd inconsistency, allow the existence of their own vanity, but Parker could write to his congregation, and inform them that "in early childhood I made away with the ghastly doctrine of 'Eternal Damnation and a wrathful God; this is the Goliath of that theology. From my

"seventh year I have had no fear of God." At the same time he writes about this very letter. "I shall be charged with the grossest vanity and also pride. I think you will find neither one nor the other there." His judgment of Shakspeare will be consolatory to those divines who preached on the Christianity of our great poet on the 24th of April:—"Molière was superior to Shakspeare in his superiority to the ecclesiastical, mediæval, philosophical and social prejudices of his time, and in his courageous exposure of the most popular and powerful vices. Shakspeare seems to negate the highest function of the poet, and hence has no little which can be quoted for the highest purposes of literature."!! Very characteristically follows:—"I will read Molière directly." So it is throughout. *I neither am mistaken nor do wrong*, in his own judgment of himself. Surely this fact must have some bearing upon his theology. Its influence is plain. There is abundant evidence in his own writing and those of his followers, to prove that he found the elementary truths of his creed in the facts of his own consciousness. He felt it, and therefore it must be so. In this way he proved the existence and character of God, the beauty of virtue, and the certainty of immortality. If any one ventured to assert, that whatever might be the individual experience of Mr. Parker, there were others who did not apprehend these facts so directly, the retort (in substance) was ready, "then they ought to." If it was objected that certain facts, such as the existence of evil, &c., were opposed to his theory—so much the worse for the facts. He must be right, and so evil did not exist. Or if some antiquated disputant ventured to refer to certain historical evidence for opposite conclusions to those which he deduced from his premises, they were at once repudiated. Only once does he seem to allow that such evidence is of any value, "Now about the Miracles and the Resurrection, I don't reject these things *a priori*, but simply because I find so little historical evidence in their support. In the case of the New Testament miracles, I don't find adequate evidence." We are strongly tempted to inquire what amount of evidence would be sufficient, when we find a few lines further on, "I don't believe in any outward criterion of spiritual truths."

The practical result of all this was very evident. His action was never impeded by that feeling which induced the devout Presbyterian to pray daily for a better opinion of himself. His teaching was dogmatic and his action prompt and unhesitating.

Mere vanity, of course, could not account for the power which has made the name of Theodore Parker famous. How was it that the religion which he developed from his own consciousness took the special form which it assumed? Again we examine his character for an answer. We find it in that sentimentality which was one of its leading features. Not a weak, puling sentimentality, but a strong and ardent one. His mind was not prone to mere metaphysical investigation, but wherever his feelings were appealed to the whole man was roused. He had an almost passionate appreciation of the beauty of external nature, was devotedly fond of little children, and lamented his own want of them as the one great trial of his life. When he thought of the question of slavery, all considerations of political complications most judicious methods of training for freedom, sanctity of law, were as nothing to him. He saw simply the man enslaved, and all the strongest emotions of his own generous nature were roused into expression and effort. Some of the most stirring and righteously indignant eloquence ever called forth by the manifold abominations of slavery was uttered by him. He was not a statesman calmly to survey all the aspects of a great constitutional question, but an ardent and uncompromising reformer in the cause of liberty and humanity. How this temperament displayed itself in the development of his theological views may at once be surmised. He unhesitatingly rejected anything which appeared to mar the ideal beauty of what he considered the relations between God and man ought to be. An almost ludicrous instance of this is his refusal to accept the account of Christ's cleansing of the Temple: it was harshness unworthy of His loving nature—a piece of sentimentality, as his biographer observes, which his after intercourse with the world compelled him to abandon. Sin was unpleasant, and therefore to the pure-minded lad there was no such thing. So with the Atonement, of course; so also with the doctrine of punishment. He refused to see any other end in it than the reformation of the offender, and so he writes:—"Penal legislation now-a-days has all the effect of the purest injustice, in driving the half-guilty to increased crime, and in making doubly deep the hatred of the revengeful. I doubt not the angel of humanity will beat with her golden pinion all prisons to small dust." It was but an ex-

tension of this feeling which made him at last reject the account of miracles and the doctrine of any special inspiration. Having once formed from his own consciousness the conception of an Infinite God, he repudiated forthwith anything which might seem to clash with that preconceived idea. Unfortunately, also, for him, he was brought up in that sect whose whole theology, as he described it, was a negation of the divinity of Christ, and from Unitarian pulpits he would constantly hear those descriptions of orthodox opinions which we feel to be the grossest caricatures. Unfortunately, also, he was brought into contact with some of the most extreme forms of Calvinism. A man of his temperament could have no fellowship with anything that bordered upon such a fact as this:—"Some ministers refused to ordain a young man because he did not believe in the eternal damnation of babies. . . . One of the sermons relates to the pleasing doctrine—Infant Damnation."

If we may trace the intuitional foundation of his creed to his supreme self-confidence, constitutional and national,—if its sentimental character is due to his peculiar temperament, we have yet to discover the cause of the great success which followed his teaching. No doubt, there was much in its nature to commend it to the generous sympathies of others—no doubt but that the persecution which he suffered would aid his popularity, and many would be attracted by the power of his eloquence. Many more, groaning under a doctrinal burden which their fathers had endured, but which they were not able to bear, would welcome the teacher who set them free, not seeing that in breaking their bonds he had also taken their clothing, and that they were theologically naked and not ashamed. But in addition to all this Theodore Parker ever seemed full of the conception that he had a mission to reform modern belief. The same spirit which prompted his ancestors, and which he is so justly proud to refer to repeatedly, seemed to prompt him. He kept the old Revolutionary muskets while he lived, and bequeathed them to the nation when he died—and from their inspiration, as it were, he held himself bound to proclaim and head a revolution against all the tyranny of the old creeds. So in earnest,—gifted with rare powers—cultivated with a training which just fitted him for the audiences he addressed, no man in America commanded such a hearing or left so deep an impression on those who listened to him.

Theodore Parker was born August 24, 1810; his father a robust Lexington farmer, his mother a woman of rare purity and gentleness, whose influence over his life and thought must have been very large. His early ambition was towards the work of the ministry. After a boyhood spent in farm work and with very little schooling, he became assistant teacher in a school at the age of seventeen. At twenty he enters at Harvard College, but the connection is more formal than real. He cannot afford to attend lectures, so keeps his terms by attending the periodical examinations for which he has prepared himself. Next year he went to Boston still as teacher in a private school. The honour and energy of the man, and withal his versatility and perfect self-confidence, are all clearly brought out in one of his own memoranda of this period:—"I taught Latin, Greek, subsequently French (!) and Spanish—both of which I could read and write, though not speak—the mathematics, and all sorts of philosophy. I was not twenty-one, and hired a man for eleven dollars a-month to take my place for five months at home and do the farm work. My father refused to accept this, but I insisted that it would be unjust to use me better than the other boys before me. I taught in the school six hours a-day, and from May to September, seven; but I always had from ten to twelve hours a-day for my own private studies out of school." (I. 50).

With the savings of his teacher's salary he entered the Theological School at Cambridge, and at the age of twenty-six settled as minister at West Roxbury, a "quiet parish of about sixty families," and married a Miss Cabot, the lady of whom such tender and playful mention is so often made in his letters. There his childish thoughts about religion were gradually developed into the form they ultimately retained, his simple hearers knowing nothing of their heresy, but strangely stirred by the freshness of thought, uncompromising honesty, and loving earnestness of their pastor. But his energy began to seek a wider field. Reviews, essays, letters, sermons were published and attracted attention. At last at an ordination in Boston in 1841 a sermon on "The Transient and Permanent in Christianity" decided his relations with other Christian bodies. Open war was soon proclaimed, and weary of the strife, he fled to Europe. He complains most mournfully of the estrangement between himself and other Christians. He was, in his own judgment, as religious, moral, loving as they. Nay, was he not even more charitable? "I have

Life and Correspondence of Theodore Parker, Minister of the Twenty-eighth Congregational Society, Boston. By JOHN WEISS. In Two Volumes. London: Longman, Green, Longman, Roberts, and Green.

"but one resource, and that is to overcome evil with good. Sometimes, when a fresh insult comes, it makes my blood rise for a moment; then it is over, and I seek if possible to do some good, secretly, to the person." And yet he encountered bitter persecution from them for his theological views, which was as unaccountable to him as though they should feel enmity towards him on account of other scientific opinions, loose views on the Newtonian astronomy for instance. He utterly failed to see that Christian men who believe in a revelation, must regard any attack upon it as involving its Author also, and that the name and honour of their Father are concerned in His words.

On his return to America he resumed his attacks upon orthodoxy with renewed vigour. Finding that the pulpits, even of his Unitarian brethren, were closed to him, he began that widely-extended work of lecturing which he continued with very little intermission till his death. Religion, politics, social questions, especially slavery and temperance, were his themes. His testimony upon the last-named subject is noteworthy. Upon this point alone his opinion was changed in later years. Speaking of Horace Mann he says, "He has violated the laws of the body, and falls a victim to his conscientious philanthropy. None of the great temperance men will hold out long and well. P—and G—will not live out their days. —stimulates his stomach with red pepper. Wine and beer would be invaluable to all these men" (ii. 340).

Admirers of Mr. Parker soon made efforts to draw him to Boston and at last succeeded. There first in the Melodeon, and afterwards in the Music Hall, he preached to the new congregation which took the name of the Twenty-eighth Boston Congregational Society. In the latter place an audience of 3,000 was not at all uncommon.

During the exciting struggles consequent upon the passing of the Fugitive Slave Bill, his activity was ceaseless. His power of exasperating an audience with taunts of their subserviency to the South was matchless. Nor was he careful to avoid personal peril. For some time he was in hourly expectation of being committed to prison for his fearless championship of the negro. We almost forget now that the language of Abolitionists in those days was of this kind. "We, the undersigned, &c., believing the existing Union to be a failure, as being a hopeless attempt to unite under one Government two antagonistic systems of society which diverge more widely every year: Believing this hostility to be the offspring not of party excitement but of a fundamental difference in education, habits and laws, invite our fellow-citizens to a convention to consider the expediency of a separation between the Free and Slave States." It is due to Mr. Parker to say that he discouraged such an idea, but nevertheless seemed to think it almost inevitable, and went so far as to discuss in detail the boundary line.

All this public and philanthropic work sadly interfered with his dearly-loved habit of study. Of the character of Parker's scholarship it is not possible to speak very highly. His "reading" was prodigious, both in variety and extent, but he himself felt the want of that minute accuracy which can only be looked for from long university training. Still, amidst all interruptions, he worked and read on until his health began to show too truly that he also had neglected the laws of the body. He was compelled to travel, not so much in search of health as to "run away from death." From Santa Cruz he sent to his people that long statement of his history and opinions which is contained in the appendix to the second volume. Still full of eager curiosity, though sadly shattered in health, he visits England, Switzerland, and settles down for the winter in Rome. Here, vexing his righteous soul with the corruption and maladministration of all public matters, he rapidly grew worse, till at last in utter desperation he compelled his friends to remove him to Florence, that he might not have the wretched fate of dying amongst the abominations of the city of the Supreme Pontiff, and accordingly at Florence, he died, May 10th, 1860.

We cannot better conclude this notice than by recording his own wishes about his funeral service:—

- I. A voluntary by the choir.
- II. Scripture: Micah vi. 8; Psa. xxiii. 1, 4, 6; &c.
- III. A brief funeral prayer.
- IV. Hymn: 'While Thee I seek.'
- V. Remarks by Wendell Phillips.
- VI. Hymn: 'Nearer, my God, to Thee.'

And in a subsequent direction, the hymn,

"My God, I thank Thee, may no thought
"E'er deem Thy chastisement severe."

"LOST SIR MASSINGBERD."

We are not admirers of sensation novels. They minister to a morbid appetite, present unreal and distorted views of life, divert fiction from the higher purposes to which it might be applied, and make it an instrument for producing only the most unhealthy intellectual excitement. Even where they are not decidedly objectionable on moral grounds, the influence which they exert both on mind and heart is enfeebling rather than strengthening, corrupting rather than ennobling. Of course, the really clever books of the school are very few, and the crowd of humble imitators which their success has called into existence are the merest rubbish, hardly fit even for the waste-paper basket. Even the best are only ephemeral productions, supplying a momentary gratification and then straightway forgotten, eagerly sought after and read while they are the fashion, but without a single element that could secure them lasting fame, without any subtle analysis of character or living representations of the society of the day, and dependent for their popularity solely upon a plot, often very unnatural, whose interest dies the moment its perplexing mystery is revealed. The only skill displayed by their authors, is in making the labyrinth through which the reader has to find his way as intricate and puzzling as possible, and when once the clue has been found and an exit secured, no one would ever desire to thread his way through the windings again. The craving for books of this order is not, in our view, a healthy sign, and he will render a good service who, by his genius, shall guide the public taste into some other channel.

"Lost Sir Massingberd" is a sensation novel, and is neither the best nor the worst of its class. Clever, entertaining, and for a considerable part of the tale exciting, it is; and if it be, as we fancy, the work—perhaps the first work—of a young writer, we find in it considerable promise of future excellence. But if this is to be fulfilled, there must be a wiser selection of subject, a more careful treatment of material, and above all, a higher moral tone. Not that we would insinuate that there is anything immoral in its tendency, but we certainly do not think that familiarity with many of the scenes and characters here introduced is at all calculated to have an improving effect. There is no distinct moral purpose present to the writer, and the atmosphere with which the reader is surrounded is anything but friendly to pure and elevated sentiment. There are some clever conceptions of character, much vigorous writing, a good deal of stirring incident, and it is rarely, indeed, that the attention is suffered to flag. If, as would appear, it is written solely for amusement, it is to a considerable extent, a success, although the general effect at the close is disappointing and even painful. When the drama is played out and the actors disappear, there is a feeling that the expectations awakened by the prologue and the opening scenes have not been realised, that the end is reached just as we seemed to be entering on the most serious complications; and that, if there was no more to tell, there has certainly been "much ado about nothing." Perhaps it is hardly fair to complain that a hero and heroine are delivered from their troubles and difficulties too soon; but if the novelist really intended to smooth their path, he should not filch from his readers needless sympathy by leading them to anticipate for the characters in whom they are interested, anxieties, sorrows, and struggles through which he does not purpose to conduct them. The plot has been so far well laid, that it is not easy to predict the kind of conclusion until it has been reached, but this uncertainty is partly due to the fact that there rest on the narrative shadows of what seem to be coming griefs, to which we do not find any corresponding realities.

Sir Massingberd Heath, the villain of the story, is a wicked baronet who lives in sombre seclusion in the old family mansion which he has polluted by his crimes, and where he still carries on a course of cruel and relentless tyranny. He is a hard, rugged, selfish man, in whom there is nothing to admire or love, whose early days are wrapped in a thick atmosphere of mystery and sin, who is a terror to the whole neighbourhood, but especially to those who are brought into intimate contact with him, and most of all to his nephew and heir, who lives with him and is regarded by him with deadliest hate. Various were the attempts he made to take the young man's life, in such a way as not to compromise himself. His last device, which brings on the catastrophe of the story, was to purchase for him a wild and unmanageable pony, in the hope that some accident might occur to the young and inexperienced rider, and that he might thus rid himself of one who stood between himself and that absolute power over the estate

which would enable him to alienate its remaining acres for his own wicked purposes. The result only partially met his expectations. His nephew was thrown and severely hurt, but the consequence was that he was carried to the house of a Mr. Harvey Gerard, a country gentleman of extreme Radical politics, who hated Sir Massingberd, and was glad to have this opportunity of thwarting him. How the baffled baronet raved and threatened his nephew—how his nephew, whose spirit had been cowed by a long course of cruel tyranny, trembled under his menaces, but found consolation in the love of his host's gentle daughter—how in the midst of his anxieties he was suddenly startled by the tidings that his uncle had disappeared in the most mysterious manner—our readers must learn from the book themselves. Up to the point of the disappearance, and indeed for some time after, the interest of the tale is well sustained. Harvey Gerard is well drawn, and is a good type of a class never very numerous, and now all but extinct, but having a very marked individuality. The detective is also a clear portrait, and some of the scenes in which he is introduced are worked out with considerable power and occasional bursts of humour. But when every device has been exhausted, and the disclosure of the mystery becomes a necessity, the tale greatly falls off. We do not doubt that the incident on which the whole turns may really have occurred, but we cannot say that the way in which it is presented is marked by any great artistic power. We had certainly been taught to expect some terrible results from the infuriated baronet's vengeance, and had predicted for his nephew a conflict involving some peril, and marked by much vicissitude. If there was to be nothing of this we think that much of the preliminary part might with advantage have been omitted.

Our judgment of the book will of course be mainly determined by the standard by which it is tried. If we compare it with such works as those of Miss Braddon, our verdict would be favourable. Though there is not the same amount of power, there is not the same abuse of that which there is, and there is altogether a more pure and healthy tone. The heroine is rather insipid, but happily she is not fast; and if we must choose between the two, we greatly prefer a quiet, pretty, gentle English girl of the old-fashioned sort, who can love sincerely, and perform the ordinary duties of her station with propriety, even though she be somewhat commonplace, to one of the dashing originals who are more at home in the stable than in the drawing-room—who find a pleasure in trampling on the conventionalisms, by which we understand the virtues and deficiencies of life, who live in an atmosphere of intrigue and deception, and who are quite as likely to become the assassins as the nurses of their husbands in their hours of sorrow and sickness. On the other hand, if we place such a tale as this by the side of one of Thackeray's pictures of our society, with its fidelity to nature, its abstinence from everything that trenches on the improbable, its effort to make every character and scene supply some lessons for the practical conduct of life, we find a marked inferiority, not merely as to the genius of the writer, but as to the end which he has kept in view. While grateful, too, that many features of the "sensation" novel are conspicuous by their absence, there are others with which we could very well have dispensed. The mysterious mansion, with its secret staircase, to which access was gained by a door concealed by a picture, whose secret was known only to a few, and by means of which the baronet was able to keep the mind of his nephew in servile terror, the wretched and secluded house in which the deserted wife, supposed to be long since dead, was kept a prisoner, and the gaunt, brutal dog, who had for years been the companion of his wicked master, and who is described as though he might have been the conscious accomplice of his crimes, belong to the "Mysteries of Udolpho" school, and are quite out of date. In short, though this book will be read with considerable interest, yet there has been expended on it a great deal of power that might have been employed to better purpose. We shall be glad to meet the writer again in a different field, when we doubt not he may reap abundant success. He has considerable talent, and we trust it may yet be exercised for the instruction as well as the pleasure of the public.

THE PERIODICALS.

The *Cornhill* this month has a paper which, under the influence of the recent Garibaldian excitement, will be read with lively interest—"Garibaldi's Invisible Bridge," which will not bear to be broken into quotation, though every page has its distinct and vivid picture. Mr. Thackeray's "Denis Duval" is more interesting in the present chapters, but seems to us to contain nothing that is in his highest manner, though many quiet, thoughtful

* *Lost Sir Massingberd*. A Novel, in Two Vols. London: Sampson Low, Son, and Marston.

things are dropped that have the personal life of the writer in them. "Blind Workers and Blind Helpers" appeals, by interesting and heart-touching facts, for sympathy and support for the associations that instruct the blind in such arts as they are capable of learning. There is profitableness in the paper on "Money and Manners." "The Socrates of the Athenian People" starts in our mind some half-denials and some nearly entire oppositions, as to small points. We do not like "Margaret Denzil," or see its great cleverness, any more than we have done. "A Day's Pleasure with the Criminal Class" narrates the incidents of a day spent with the choice persons who attend obscure prize-fights down the Thames—"as choice a collection of scoundrels as London could produce"; and the writer, while by no means upholding the "ring" as a physical training-school, seems to feel that of this class, as of others that we know but from the outside, it is true that they are "not so bad as they seem."

Blackwood has an article—to begin at the end—on "The Position of the Ministry," of which we need say no more (though not without sympathy with some things in it) than can be represented by the following sentences:—

"The rule of the Liberal party, exceptionally prolonged for some years past by the personal popularity of Lord Palmerston, is at length visibly drawing to a close."—"By interfering [in foreign affairs] on all occasions, it has frittered away its influence, and the succession of humiliating rebuffs which it has received and has tamely submitted to, has at length taught every foreign Government that England, under the present administration, is a bully who talks big but won't fight, and that her strongest menaces may be disregarded with impunity."—"Ever since the present Ministry took office, its career has presented an abandonment of measures and principles which is without a parallel in Parliamentary history. Alike in home and in foreign affairs, it has turned its back upon itself."—"The policy of the Government is an enigma, its diplomacy a chaos."—"The moral influence of England is temporarily annihilated. At present she has not a single ally, and her name has become a laughing-stock among the Great Powers. She is a terror to no one, and a danger only to those who trust in her."

"Tony Butler" proceeds satisfactorily. We get thoroughly tired of "The Perpetual Curate at Carlingford": and have hardly had patience to observe that we are apparently getting to the end of the small mystery and great botheration about Rosa Ellsworth, as we might have done long ago, had not Mr. Wentworth, and everybody else in Carlingford, been unlike any other man and any other set around him, in the want of common sense and in the indulgence of an aimless perverseness. "Mr. Cornelius O'Dowd" becomes more amusing, and is a well-informed, much-experienced man of the world. His best bits of talk this month are on "Garibaldi" and "Italian Traits and Characteristics"; but he turns from them to "The Decline of 'Whist,'" and to a vulgar continental impostor whom he wrote largely of last month.

Macmillan closes the "Letters of a Competition 'Wallah,'" a series of compositions which have so grown in serious purpose and literary power as they proceeded, that we almost regret, for their general worth's sake, the words which we spoke of the excessive smartness with which they commenced. The present letter completes the exposure of the Anglo-Saxon party in Indian affairs; and still more, deals very ably with the question of the "Education of India since 1835," and gives a very important Minute, hitherto unpublished, by Lord Macaulay. The editor's "Recollections of Three Cities" take us now to Edinburgh; and the sum of impressions gradually received is given in a description remarkably full and distinct, if not always very bright and powerful. Chalmers is named at the close of the article, with the remark that, during the last seven years and a-half of his life, Mr. Masson "knew him so well, that he thinks there is no one now living, out of his own family, that knew him better." Mr. Goldwin Smith writes suggestively enough on the question, "Has England an interest in the disruption of the American Union?"—and says finally, "The visions of a vast slave empire in the West are at an end. Thus much, at least, the Federals have gained for themselves and for humanity in the war." A paper for those who love metaphysics and theology especially, on "Kant and Swedenborg," has much interested us. This is not the place to deal with Mr. Matthew Arnold's remarks on the position of Non-conformity relative to the education of the middle-classes, or on the "elder leaders" of the Dissenters, and "the younger ministers" of whom he is so hopeful. We may notice these at another time, and in another department. "A Son of the Soil" is still vigorous, and very cleverly managed. Mr. Kingsley's story continues; and has the bewildering variousness which is peculiarly his own, and the real and intense life which is equally peculiarly his own.

The *Social Science Review* seems to us better than usual,—continuing its useful chapters on "The Diseases of Overworked Men," and dismissing some of the popular notions on the matter without ceremony,—and treating very valuably "The Relation of Crime and Insanity," and "The Cure of Habitual Drunkenness"—on which last point the founding of a special medical asylum is suggested, and undoubtedly is much needed. "The Cabmen of London" is a paper for everybody. "The Abstracts of the Sciences" and "Excerpts from 'State Papers,'" are for those who can see the relation

of scientific discovery and of statistical facts to the development of social conditions and powers.

The *Museum*, and *English Journal of Education*, has incorporated the magazine hitherto bearing the second title, as also another called "The Pupil Teacher." It is a monthly journal devoted to all questions of public education, "with special regard to the effect of all State measures on education, and on the prospects of teachers." We expect to find it, on these points, in frequent antagonism to what we think the only sound doctrine; but on general educational subjects it is likely to be of high value, and to do good service. Amongst its contributors are the following eminent persons,—the Revs. G. Rawlinson and Farrar, Edwin Chadwick, Dr. John Brown, Dr. Morell, Professor Stuart Blackie, J. G. Fitch, and other names of distinction in literature.

Our Own Fireside has excellent papers on "Scandal," on "Shakespeare's Debt to the Bible," and "The Excursions of a Naturalist." Mrs. Balfour commences a story, "Well Married." The magazine has improved, is varied in character, and is everywhere pervaded by "evangelical" feeling distinctively.

The *Family Treasury*—one of the most excellent and elegant of its class, continues most delightfully the story of "Kitty Trevelyan," by one of the most careful and graceful of our popular religious writers; and, with Mr. Blaikie's thoughtful papers on the "Fourfold Life," and Professor Porter's "Holy and Historic Places," has features admirable enough to make its character and we should think its fortune.

A very admirable number of the *Christian Spectator* contains some exceedingly appropriate and much-needed remarks on "Anniversary Eloquence," which may be profitably considered by some of our platform stars; the commencement of observant and thoughtful "Notes on Social and Religious Life in Southern Germany"; and a most suggestive little paper "On a Snail's Heart"—not satirico-moral, as one might passingly fancy, but physiological. We name separately the article on "Trust Deeds and the Bible," written with great moderation, and favouring what may be called a middle course, between the exclusion from chapel trusts of all religious statement, even on points which have had the substantial agreement of all evangelical Christians, and the insertion of dogmatic declarations respecting "obscure and doubtful questions." The article, agreeing mainly with Dr. Vaughan's, will perhaps hardly help to reconcile the two parties as to this difficult practical matter.

The *Eclectic and Congregational* reviews ably Mr. Forster's "Sir John Eliot," and Dr. Howson's work on "St. Paul"; pronounces on the "Newman-Kingsley dispute" that, though Mr. Kingsley may seem to be beaten from the field, many will continue to believe that he "is right after all." The article on "Thackeray the Preacher" makes less of the subject than is possible; and is open to no little difference of opinion on occasional points. "The Sacred Poetry of Heathendom" will be valued highly by the best of the *Eclectic* readers, and is worth much more than a rapid reading. The "Congregational Topic" is "Psalmody," and if it should reach those who have not been reached by the recent reforming efforts, may do good service, as also it may to some who have.

The *Musical Monthly* is rich in information and literary notes, with relieving and pleasing pages of fiction and poetry. It contains a song, "The Voice of the Morning," engraved in a good clear manner, and of the usual form, which music publishers would ordinarily issue at thrice the cost of the whole number! And it is a very singable and pretty song, too. The magazine really supplies a want, but may take a deeper hold on the public if, after the example of "Good Words," it will secure the very highest talent in its own walk, and boldly venture on the sympathy and support of the innumerable households who would gladly subscribe for a really good new song a-month at so reasonable a cost.

Good Words has, besides continuations or serial articles by the editor, Dean Alford, and others, a happy commencement, as everyone will be delighted to see, of a new story by Miss Mulock—"Unkind Words." Mr. Isaac Taylor writes most usefully of "The Costs of the War, 1795-1805."

Christian Work is chiefly noticeable for a paper on "Recent Operations on the Zambesi," by Livingstone, received by the last mail, and showing that the writer, about whom so much solicitude has been felt, is safe and well, and not discouraged, though compelled by Portuguese jealousy and duplicity to abandon his enterprise at present. "Bible Women" and "Work in a District of Glasgow" are papers fitted to assist the plans and to stimulate the zeal of those labouring for the spiritual welfare of the masses of our great towns. Of the "Information," that from France is most interesting; but the whole number is important.

The *Leisure Hour* fittingly commemorates the late "Archbishop Whately" (one of its own contributors), and has a well-got-up series of papers on "The Balloon and its Application," with remaining contents that fully sustain its reputation.

The *Sunday at Home* is a sort of Calvin number, adding to its usual features the special celebration of the tercentenary of the Genevan Reformer, and that in a very worthy manner.

Of *Chambers's* we have only to repeat our recent

general commendation; it has thoroughly renewed its life, and has claims on the popular reader neither inferior to those it has put forth in the best years of its past, nor to those of any other periodical of the same character. We ought to have noticed its "Shakespeare number" separately on its appearance; for the sake of saying that our love of Shakespeare was as nearly satisfied as possible with its careful and unostentatiously-written pages, and with its profuse and accurate illustrations. But everybody knows the number now.

The *Baptist Magazine* contains Mr. Mursell's address (already spoken of in our columns) and the annual sermons preached before the Baptist Missionary Society.

The *Baptist Reporter* desires new, more vital, and more vigorous Baptist union; and objects to knock at the door of any other denomination.

Money Market and Commercial Intelligence.

CITY, Tuesday Evening.

The Bank of England raised the rate of discount on Thursday last to 9 per cent., at which it now remains.

A considerable quantity of gold has arrived during the week, and the pressure for money is now fast diminishing.

Consols have begun to revive from the prices which were quoted last week. The corresponding quotations this week are 91½ 91½ for money, and 90½ 90½ ex div. for the Account.

Births, Marriages, and Deaths.

BIRTHS.

JENNINGS.—April 17, at Hamden House, Avenue-road, Regent's-park, the wife of the Rev. Nathaniel Jennings, of a son.

OREAK.—April 28, at the Wick, Brighton, the wife of the Rev. Albert Oreak, M.A., of a son.

FRASER.—April 29, at Truman's Brewery, Mrs. Alexander Fraser, of a daughter, stillborn.

MARRIAGES.

DYER-HICKS.—April 25, at the Congregational Chapel, Clevedon, Samuel, eldest son of Samuel Dyer, Esq., of Ken-court, to Euphemia, third daughter of the late Mr. Robert Hicks, of Doubleton House, Banwell.

PARDOE-TOLKIEN.—April 27, at the Loxells Chapel, by the Rev. Robert Ann, Richard, only son of Mr. Jas. Pardoe, Scho-park, to Emily, eldest daughter of J. B. Tolkien, Esq., Holte House, Aston. No cards.

WHITAKER-COLCOTT.—April 28, at the Abbey Chapel, Romsey, by the Rev. Henry Hall, of Bacup, Dr. Whitaker, of Bacup, Lancashire, to Mary Catherine, youngest daughter of the late Thomas Colcott, Esq., of Romsey.

POWELL-BIRTHWISTLE.—April 28, at Harrison-road Chapel, Halifax, by the Rev. J. C. Gray, Mr. Griffith Powell, law clerk, to Elizabeth, daughter of the late Mr. Wm. Birt-whistle, bookseller, all of Halifax.

BURGESS-HARRIS.—April 28, at Ebenezer Chapel, West Bromwich, by the Rev. R. Ann, of Handsworth, assisted by the Rev. J. Whewell, resident minister, the Rev. William Burgess, of Stony Stratford, to Harriet, youngest daughter of Mr. Thomas Harris, of Swan Village. No cards.

BOON-STEWART.—May 2, at the Baptist Chapel, Lowestoft, by the Rev. J. B. Blackmore, Mr. David Boon, of Kirtley, to Miss Susan Gilby Stewart, of Lowestoft.

GUSH-JACKSON.—May 3, at Park Chapel, by the Rev. J. C. Harrison, assisted by the Rev. John Stoughton, William F. Gush, Esq., of No. 4, St. George's-square, Primrose-hill, N.W., to Eliza Ann, elder daughter of John Jackson, Esq., of No. 1, Ormonde-terrace, North-gate, Regent's-park, N.W. No cards.

GLOVER-LAW.—May 3, by license, at the Baptist Chapel, Blaby, by the Rev. J. Barnett, assisted by the Rev. J. P. Barnett, of Birmingham, brother-in-law of the bride, Mr. Thos. Glover, Blaby, to Mary, daughter of the late Mr. Benj. Law, of the above place.

KILNER-CARTER.—May 4, at Belgrave Chapel, Leeds, by the Rev. William Thomas, Mr. William Kilner, Clarendon-road, to Clara Louisa Lynd, daughter of Mr. Ald. Carter, all of Leeds.

SCHOFIELD-MAYER.—May 4, at Queen-street Chapel, Burslem, by the father of the bridegroom, William Hitchin Schofield, only son of the Rev. S. B. Schofield, to Lucy, youngest daughter of Mr. Edward Mayer, all of Burslem. No cards.

READING-BURDETT.—May 4, at the Independent Chapel, Warwick, by the Rev. J. G. Allen, assisted by the Rev. J. W. Percy, Edward, son of Mr. R. G. Reading, corn market, to Caroline Mary, only daughter of the Rev. A. Burdett. No cards.

ALSOP-HAWKINS.—May 4, by special license, at the Congregational Church, Long Itchington, Warwickshire, by the Rev. John Sibree, of Coventry, Mr. Thomas Alsop, jun., of Napton, to Harriet, youngest daughter of Thomas Hawkins, Esq., of Bascoote Manor.

COUSINS-DIXON.—May 5, at the Independent Chapel, Horbury, near Wakefield, by the Rev. E. R. Conder, M.A., of Leeds, the Rev. George Cousins, of Abington, Berks, to Catherine, only daughter of the Rev. J. Dixon, of Horbury. No cards.

STEPHENS-BRIGHOUSE.—May 5, at Hope Chapel, Salford, by the Rev. G. B. Bubier, Mr. Thomas Stephens, to Miss Ellen Brighthouse, both of Salford.

MARTIN-PURDY.—May 10, at the Congregational Chapel, Wyvenhoe, by the Rev. J. R. Smith, pastor, Mr. Frederick Martin, to Miss Rosa Purdy, both of Brightlingsea.

DEATHS.

SHARP.—April 25, at Horsham, of scarlatina, Fanny, infant child of Mr. W. Sharp, builder, aged five weeks.—Also, on April 27, of scarlatina, George Edward, son of the above Mr. W. Sharp, aged one year and six months.

BROCK.—April 26, at Titchfield, after ten years' painful suffering, borne with Christian fortitude, Mrs. R. Brock, for many years a member of the Congregational church in that town. She died as she had lived—calmly and lovingly resting upon Jesus.

HYATT.—April 27, at his residence, Belle Vue, Clifton, the Rev. Joseph Hyatt, aged sixty-eight.

WALKER.—May 1, at The Elms, Balby, near Doncaster, Ibbotson Walker, Esq., formerly of Bowden Downs, Cheshire, aged sixty.

DOVE.—May 2, at Foot's Cray, Kent, Elizabeth, the beloved wife of Mr. W. Somerville Dove, and second daughter of Mr. John Strange, of Kettering, Northamptonshire.

CRIPPS.—May 5, in the seventieth year of his age, Joseph Cripps, Esq., De Montfort-square, Leicester. Friends will be kind enough to accept this intimation. Mr. Cripps, besides being a magistrate, was formerly mayor of the borough, and was one of the most active and prominent supporters of the religious institutions of Leicester, and of the movement for religious equality.

JOSEPH.—May 7, aged twelve years, at No. 1, West-hill-road, Brighton, after several years of intense suffering, borne with Christian patience and resignation, Elizabeth, third daughter of the late Rev. Thomas Joseph, of Arundel, Sussex.

COLLARD.—May 8, at the house of the Rev. John Stock, No. 4, Milne-place, The Park, Devonport, Mrs. Ann Elizabeth Collard, aged seventy-nine years, after a consistent Christian profession of sixty-two years' duration.

Markets.

CORN EXCHANGE, London, Monday, May 9.

The supply of English wheat fresh up this morning was small, but the trade was firm, and factors were enabled to place the picked samples at the advance of 1s. per qr., established last week. There is rather more inquiry for foreign wheat, but without any quotable alteration in value since Monday last. Barley is in moderate supply, and the trade remains steady. Beans about the same. Peas rather dearer. The return shows a moderate arrival of foreign oats for the past week; but there is some quantity fresh up this morning. The slight improvement established in the trade last Friday has been maintained to-day; and in some instances the sales show an advance of about 6d. per qr. on the best qualities from the currency of this day week.

BUTCHERS' MEAT, ISLINGTON, Monday, May 9.

The total imports of foreign stock into London last week amounted to 7,807 head. In the corresponding week in 1863 we received 6,101; in 1862, 1,587; in 1861, 5,306; in 1860, 5,950; in 1859, 2,487; and in 1858, 2,581 head. The supply of foreign beasts in to-day's market was a full average one, but the number of foreign sheep was only moderate. Sales progressed slowly, but prices were lower. The arrivals of beasts from our own grazing districts, as well as from Scotland, were seasonably good. English breeds came to hand in but middling condition. The receipts from Ireland limited. Nearly all breeds met a heavy demand, at a decline in the quotations, compared with Monday last, of 2d. per 8lbs., and a total clearance was not effected. The best Scots and crosses sold at from 4s. 6d. to 4s. 8d. per 8lbs. From Norfolk, Suffolk, Essex, and Cambridgeshire, we received 2,300 Scots, crosses, and shorthorns; from other parts of England, 200 various breeds; from Scotland, 434 Scots and crosses; and from Ireland, 120 oxen and heifers. We were but moderately supplied with sheep, but their general quality was good. On the whole, the mutton-trade was firm, at fully last week's quotations. Downs out of the wool sold at 5s. per 8lbs. The few woolled sheep on offer sold readily at high prices, the top figure being 6s. 4d. per 8lbs. Lambs were in fair supply and steady request, at late rates, from 5s. 4d. to 7s. 4d. per 8lbs. About 600 came to hand from the Isle of Wight. Calves moved off slowly on former terms. The top price was 5s. 4d. per 8lbs. We have to report a dull inquiry for pigs, at last week's quotations.

Per 8lbs. to sink the Offal.

	s.	d.		s.	d.
Inf. coarse beasts	3	2 to 3	Prime Southdown	4	10 to 5
Second quality	3	3 to 4	Lambs	5	4 to 7
Prime large oxen	4	3 to 4	Lge. coarse calves	4	4 to 5
Prime Scots, &c.	4	6 to 8	Prime small	5	3 to 4
Coarse inf. sheep	3	6 to 8	Large hogs	3	6 to 4
Second quality	4	0 to 4	Ham. porkers	4	3 to 4
Pr. coarse piglets	4	0 to 4			

Suckling calves, 10s. to 12s. Quarter-calf store pigs, 20s. to 25s. each.

NEWGATE AND LEADENHALL, Monday, May 9.

These markets are moderately supplied with meat to-day. In most descriptions a fair average business is doing at our quotations.

Per 8lbs. by the carcase.

	s.	d.		s.	d.
Inferior beef	3	8 to 3	Small pork	4	0 to 4
Middling ditto	3	3 to 3	Inf. mutton	3	8 to 10
Prime large do.	3	8 to 10	Middling ditto	4	0 to 4
Do. small do.	3	0 to 4	Prime ditto	4	6 to 8
Large pork	3	0 to 3	Veal	3	10 to 4

BREAD.—The prices of wheaten bread in the metropolis are from 9d. to 7d.; household ditto, 5d. to 6d.

PROVISIONS, Monday, May 9.—The arrivals last week from Ireland were 361 firkins butter, and 2,476 bales of bacon; and from foreign ports 12,759 casks of butter, and 1,919 bales and 2,766 boxes of bacon. The demand for Irish butter is very limited, quite of a retail character; third Corks offering at 100s. landed to arrive. Foreign butter in good supply met a steady sale, without change in prices. The bacon market ruled quiet, but no pressing to sell, except stale parcels getting out of condition.

POTATOES.—BOROUGH AND SPITALFIELDS, Monday, May 9.—Large supplies of potatoes continue on sale at these markets, but the general quality of the produce is by no means satisfactory. For good and fine samples there is a moderate demand, at our quotations; otherwise the trade is very well. Since we last wrote, a few parcels have arrived from Germany and Portugal. The currency is as follows:—Yorkshire Regents 45s. to 55s., ditto Flukes 50s. to 60s., ditto Rocks 40s. to 50s., ditto Seedlings 45s. to 50s., Scotch Regents 35s. to 55s., ditto Rocks 35s. to 45s., Kent and Essex Regents 55s. to 65s., per ton.

FLAX, HEMP, COIR, &c., Saturday, May 7.—We have to report a dull trade for flax, and prices have a downward tendency. Hemp moves off heavily, and clean Russian is now quoted at 34s. to 36s. per ton. Jute is a slow sale, and prices vary from 27s. to 30s. per ton. Coir goods are inactive, without material change in value from last week.

SEEDS, Monday, May 9.—There has been a very small demand for seeds during the past week. In red seed the small quantity obtainable prevents any amount of speculative business. White seed is without change in value. Trefoil is held more firmly.

WOOL, Monday, May 9.—Owing to the rapid upward movement in the value of money in the discount market, there is less activity in the demand for all kinds of English wool, but the quotations are well supported. As yet, no advance has been realised for colonial wools at the sales now in progress; but higher rates are anticipated.

COALS, Monday, May 9.—The market not so heavy; with an advance on last day's rates. South Hettons 18s. 6d., East Hartlepool 18s., Braddys 17s. 6d., Eden Main 16s. 6d., Hartley's 17s. 3d., Hetton Lyons 16s., Wylam 17s. 6d., Casop 17s. 6d., Tees 17s. 6d., Norton Anthracite 24s. Left from last day 16; fresh arrivals 23.—Total, 39.—Ships sea, 115.

OIL, Monday, May 9.—The oil trade is quiet, and the business doing is chiefly confined to the supply of immediate wants. Lined oil is quoted at 38s. 9d., foreign refined rape 45s. 6d., brown 41s. to 41s. 6d., Coochin coconut 42s., fine palm 38s. per cwt. Gallipoli olive is held at 62s., sperm 74s. to 76s. per tun. French spirits of turpentine are quoted at 33s. per cwt. American refined petroleum 2s. 3d. per gallon.

TALLOW, Monday, May 9.—The tallow trade is steady to-day, and prices are 9d. per cwt. higher than on Monday last. P.Y.C. is quoted at 41s. per cwt. on the spot. Town tallow 34s. 9d. net cash. Rough fat 2s. 9d. per 8lbs.

Advertisements.

COLONIAL MISSIONARY SOCIETY.

The ANNUAL MEETING will be held in the POULTRY CHAPEL, on MONDAY EVENING next, May 16th, 1864. The Chair will be taken at Half-past Six o'clock, by JAMES SPIGHER, Esq.

The Rev. HENRY ALLEN, Rev. R. W. DALE, M.A., of Birmingham, Rev. A. BALDWIN, Rev. J. L. FOGG, from Australia, and Rev. WILLIAM CLARKE, from Canada, will address the meeting.

PERFECTION of MECHANISM.

"As engineers we can say that it really approaches much nearer the perfection of mechanism than any other example of clock-work we have yet seen on anything like the same large scale."—*Engineer*, Aug. 15, 1862.

Clocks by the first artists of the day for the drawing-room, dining-room, bed-room, library, hall, staircase, bracket, carriage, church, turret, railway, warehouse, counting-house, musical, and astronomical. Church and turret clocks specially estimated for. Benson's illustrated pamphlet on clocks (free by post for two stamps) with descriptions and prices, enables those who live in any part of the world to select a clock. Also a short pamphlet on Cathedral and public clocks, free for one stamp. Prize Medal and Honourable Mention in classes 33 and 15. J. W. Benson, 33 and 34, Ludgate-hill, London. Established 1749.

Watch and Clock Maker by Special Warrant of Appointment to H.R.H. the Prince of Wales.



OSTEO-EIDON.

MESSRS. GABRIEL'S INVENTION.

GABRIEL'S Self-adhesive PATENT Indestructible MINERAL TEETH and FLEXIBLE GUMS, without palates, springs, or wires, and without operation, are indestructible, and warranted for mastication or articulation, at half the usual cost.

MESSRS. GABRIEL,

THE OLD-ESTABLISHED DENTISTS,
27, HARLEY-STREET, CAVENDISH-SQUARE;
34, LUDGATE-HILL (over Benson's, Silversmith), LONDON
134, DUKE-STREET, LIVERPOOL; and
65, NEW-STREET, BIRMINGHAM.

AMERICAN MINERAL TEETH, from Four to Seven and Ten to Fifteen Guineas per Set, best in Europe, warranted. Gabriel's Practical "Treatise on the Teeth" gratis.

GABRIEL'S WHITE GUTTA-PERCHA ENAMEL, chemically prepared for personal use, prevents Toothache, and arrests decay, supersedes all metallic stoppings. Prepared only by Messrs. GABRIEL, and sold by all Chemists, at 1s. 6d. per box, with directions for use, or post free Twenty Stamps.

TEETH and PAINLESS DENTISTRY.

Messrs. LEWIN MOSELY and SONS, 30, Berners-street, Oxford-street, and 448, Strand (opposite Charing-cross Railway Station), Established 1820, offer to the Public a medium for supplying Artificial Teeth on a system of PAINLESS DENTISTRY. These Teeth are cheaper, more natural, comfortable and durable than any yet produced. They are self-adhesive, affording support to Loose Teeth, rendering unnecessary either wires or ligatures, require but one visit to fit, and are supplied at prices completely defying competition. Consultation free. Teeth from 6s. Sets, 3, 7, 10, and 15 guineas, warranted. For the efficacy and success of this system, vide "Lancet." No connexion with any one of the same name.

TEETH supplied by Messrs. GODFREY

I received the Prize Medal awarded at the International Exhibition of 1862. One visit only required for their adjustment. They will last a life, and again restore the sunken face to its original beauty. A set from 2l. 10s. to Thirty Guineas. Stumps extracted painlessly. Teeth filled with gold—guaranteed for twenty years.
17, Hanover-street, Hanover-square, W.

REMOVAL.—Messrs. ALEX and JONES,

Surgeon-Dentists, have REMOVED their practice to 53, BROOK-STREET, GROSVENOR-SQUARE, in consequence of their premises, 31, New Bridge-street, being required by the London, Chatham, and Dover Railway.

CANDLES. Prize Medal. PARAFFINE

Adopted by Her Majesty's Government for the Military Stations.

J. C. & J. FIELD,

The original Manufacturers, and holders of the 1862 Prize Medal, caution the public against any spurious imitations. Their label is on all Packets and Boxes.

Sold by all Dealers throughout the Kingdom. Wholesale and for exportation at the Works, Upper Marsh, Lambeth, London, S., where also may be obtained their celebrated United Service Soap Tablets.

FIELD'S CELEBRATED

UNITED SERVICE SOAP TABLETS,

4d. and 6d. each, sold by all Chandlers and Grocers throughout the Kingdom; but the Public should ask for FIELD'S, and see that the name of J. C. and J. FIELD is on each Packet, Box, and Tablet.

Wholesale and for Exportation at the Works, Upper Marsh, Lambeth, London, S., where also may be obtained their Prize Medal Paraffine Candles.

IN a RECENT NUMBER of the "TIMES,"

the deaths of five gentlemen and three ladies are recorded, whose united ages amounted to 681, giving an average of upwards of eighty-five years to each. If we were all to copy the example of OLD PARR, and avail ourselves of his excellent Medicine, we should stand a much better chance than ever of "a long day." PARR'S PILLS may be had of any Chemist.

PRIZE MEDAL AWARDED, 1862.

LADIES BELTS.—The increasing demand for these supports has caused W. H. BAILEY to devote particular care to their manufacture. They are made of various qualities and prices, to suit all who are suffering from the complaints incidental to females. Prices, 15s., 21s., 31s., 6d., and 42s.

ELASTIC STOCKINGS, KNEE CAPS, and SOCKS, for Varicose Veins.

TRUSSES of the most improved description from 10s. 6d. each.

W. H. Bailey and Sons, Surgical Instrument Maker, 418, Oxford-street, London.

SUGAR of MILK for INFANTS.

Cow's Milk contains a much larger proportion of caseum than human milk; human milk contains a much larger proportion of sugar of milk. To produce the desired substitute it is requisite to dilute the milk with water, so as to reduce the proportion of the caseum existing therein to a level with that of the caseum contained in human milk; at the same time, the deficiency of sugar of milk must be corrected by the addition of that substance. Sugar of milk is made in Switzerland, and is refined and prepared for use by J. MPPS, Homoeopathic Chemist, 112, Great Russell-street; 170, Piccadilly; and 48, Threadneedle-street.—Sold at 2s. per lb., in 1 lb., and 1 lb. packets.

FENDERS, STOVES, FIRE-IRONS, and

CHIMNEY-PIECES.—Buyers of the above are requested, before finally deciding, to visit WILLIAM S. BURTON'S SHOW-ROOMS. They contain such an assortment of FENDERS, STOVES, RANGES, CHIMNEY-PIECES, FIRE-IRONS, and GENERAL IRONMONGERY, as cannot be approached elsewhere, either for variety, novelty, beauty of design, or exquisiteness of workmanship. Bright stoves, with ornate ornaments, 23 15s. to 233 10s.; bronzed fenders, with standards, 7s. to 25 12s.; steel fenders, 23 3s. to 211; ditto, with rich ornate ornaments, from 23 3s. to 218; chimney-pieces, from 21 6s. to 2100; fire-irons, from 2s. 3d. the set to 24 4s. The BURTON and all other PATENT STOVES, with radiating hearth-plates.

BEDSTEADS, BATHS, and LAMPS.

WILLIAM S. BURTON has Six Large Show-Rooms devoted exclusively to the separate display of Lamps, Baths, and Metallic Bedsteads. The stock of each is at once the largest, newest, and most varied ever submitted to the public, and marked at prices proportionate with those that have tended to make his Establishment the most distinguished in this country.

Bedsteads, from 12s. 6d. to 220 0s. each.
Shower Baths, from 8s. 6d. to 26 0s. each.
Lamps (Moderator) from 6s. 6d. to 23 10s. each.
(All other kinds at the same rate.)

Pure Colza Oil 4s. 6d. per gallon.

THE PERFECT SUBSTITUTE for

SILVER.—The REAL NICKEL SILVER, introduced more than thirty years ago by WILLIAM S. BURTON, when PLATED by the patent process of Messrs. Elkington and Co., is beyond all comparison the very best article next to sterling silver that can be employed as such, either usefully or ornamentally, as by no possible test can it be distinguished from real silver.

A small useful set, guaranteed of first quality for finish and durability, as follows:—

	Fiddle or Old Silver Pattern	Bead Pattern	Thread or Bruns-wick Pattern	King's or Lily, &c.
13 Table Forks	2 s. d. 1 13 0	2 s. d. 2 0 0	2 s. d. 2 4 0	2 s. d. 2 10 0
12 Table Spoons	1 13 0	2 0 0	2 4 0	2 10 0
12 Dessert Forks	1 4 0	1 10 0	1 12 0	1 15 0
12 Dessert Spoons	1 4 0	1 10 0	1 12 0	1 15 0
12 Tea Spoons	0 16 0	1 0 0	1 2 0	1 6 0
6 Egg Spoons, gilt bowls	0 10 0	0 12 0	0 12 0	0 13 0
2 Sauce Ladles	0 6 0	0 8 0	0 8 0	0 9 0
1 Gravy Spoon	0 6 0	0 8 0	0 10 0	0 11 0
2 Salt Spoons, gilt bowls	0 3 4	0 4 0	0 4 0	0 4 6
1 Mustard Spoon, gilt bowl	0 1 8	0 2 0	0 2 0	0 2 3
1 Pair Sugar Tongs	0 2 6	0 3 6	0 3 6	0 4 0
1 Pair Fish Carvers	1 4 0	1 10 0	1 10 0	1 10 0
1 Butter Knife	0 2 0	0 4 0	0 5 0	0 6 0
1 Soup Ladle	0 10 0	0 12 0	0 10 0	0 17 0
1 Sugar Sifter	0 3 8	0 4 6	0 4 6	0 5 0
Total	9 19 9	12 9 0	13 9 8	14 17 3

Any article to be had singly at the same prices. An oak chest to contain the above, and a relative number of knives, &c., 2l. 10s. Tea and Coffee Sets, Dish Covers and Corner Dishes, Crust and Liqueur Frames, &c., at proportionate prices. All kinds of re-plating done by the patent process.

WILLIAM S. BURTON, GENERAL

FURNISHING IRONMONGER, by appointment to H.R.H. the Prince of Wales, sends a CATALOGUE gratis, and post paid. It contains upwards of 500 Illustrations of his limited Stock of Sterling Silver and Electro Plate, Nickel Silver and Britannia Metal Goods, Dish Covers, Hot-water Dishes, Stoves, Fenders, Marble Chimney-pieces, Kitchen Ranges, Lamps, Gasaliers, Tea Trays, Urns, and Kettles, Clocks, Table Cutlery, Baths, Toilet Ware, Turnery, Iron and Brass Bedsteads, Bedding, Bed-room Cabinet Furniture, &c., with Lists of Prices, and plans of the Twenty large Show-Rooms, at 39, Oxford-street, W.; 1, 1a, 3, 3, and 4, Newman-street; 4, 5, and 6, Perry's-place; and 1, Newman-yard London.

NOTHING IMPOSSIBLE.

THE GREATEST AND MOST USEFUL INVENTION

OF THE DAY.

AGUA AMARELLA.

Messrs. JOHN GOSNELL and CO., THREE KING-COURT, LOMBARD-STREET, LONDON, Perfumers to Her Majesty, respectfully offer to the Public this truly marvellous fluid, which gradually restores the Human Hair to its pristine hue, no matter at what age.

The Agua Amarella has none of the properties of dyes; it, on the contrary, is beneficial to the system, and when the hair is once restored, one application per month will keep it in perfect colour. A single bottle will suffice, price one guinea; half bottles, 10s. 6d. Testimonials from artists of the highest order and from individuals of undoubted respectability may be inspected on application.

Messrs. J. G. and Co. have been appointed Perfumers to her Royal Highness the Princess of Wales.

BEAUTIFUL HAIR.—CHURCHER'S

TOILET CREAM maintains its superiority for imparting richness, softness, and fragrance to the Hair, as well as being a most economical article. Price 1s., 1s. 6d., and 6s. Batchelor's Instantaneous Columbian Hair Dye is the best extant, 4s. 6d., 7s., and 14s. per packet. Sold by Hairdressers, and at R. HOVENDEN'S, No. 5, Great Marlborough-street, W.; and 98 and 95, City-road, E.C. N.B.—Wholesale warehouse for all Hairdressers' goods.

HAIR DYE! HAIR DYE! HAIR DYE!

GILLINGWATER'S ATRAPALATORY is the best Hair Dye in England. Grey, red, or rusty hair dyed instantly to a beautiful and natural brown or black without the least injury to hair or skin, and the ill effects of bad dyes remedied. Sold by all Chemists and Perfumers of repute, and by the Proprietor, W. Gillingwater, 353 (late 96), Goswell-road. Sent free to any railway station in the kingdom, in cases, 3s. 6d., 6s. 6d., and 10s. 6d. each. Beware of Counterfeits.

HAIR DESTROYER for removing super-

fluous hair on the face, neck, and arms. This real disfigurement of female beauty is effectually removed by this article, which is easily applied, and certain in effect. In Boxes, with directions for use, 3s. 6d. each. Sent free to any railway station, and may be had of Perfumers and Chemists, and of the proprietor, W. Gillingwater, 353 (late 96), Goswell-road. Sent free to any railway station. Beware of Counterfeits.

BALDNESS PREVENTED.—GILLING-

WATER'S QUININE POMADE prepared with cantharides restores the hair in all cases of sudden baldness, or bald patches where no visible signs of roots exist, and prevents the hair falling off. In bottles 2s. 6d. and 6s. 6d. each. May be had of all Chemists and Perfumers, and of the proprietor, W. Gillingwater, 353 (late 96), Goswell-road. Sent free to any railway station. Beware of Counterfeits.

MAY 11, 1864.

THE NONCONFORMIST.

879

DINERS A LA Russe.

A VARIETY OF NEW DESIGNS
IN
**SILVER PLATE AND SILVER GILT
DINNER SERVICES**

FOR THE SEASON 1864.

MAY BE SEEN AT

MAPPIN BROTHERS,

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LONDON BRIDGE, & 292, REGENT STREET W

MANUFACTORY AT SHEFFIELD.

ESTABLISHED A.D. 1810.

SECOND-HAND PLATE PURCHASED OR EXCHANGED.

SAUCE.—LEA AND PERRINS' WORCESTERSHIRE SAUCE.

This delicious Condiment, pronounced by Connoisseurs
"THE ONLY GOOD SAUCE."

Is prepared solely by LEA and PERRINS.

The Public are respectfully cautioned against worthless imitations, and should see that LEA and PERRINS' Names are on Wrapper, Label, Bottle, and Stopper.

ASK FOR LEA AND PERRINS' SAUCE.

* Sold Wholesale and for Export, by the Proprietors, Worcester; Messrs. CROSS and BLACKWELL; Messrs. Barclay and Sons, London, &c., &c., and by Grocers and Oilmen universally.

WINE.—Cockburn's Port, 40s.;

Sherries, 8s. to 60s.; and Clarets, 14s. to 80s.

To be obtained Pure and Cheap of

THE IMPERIAL WINE COMPANY,
Which imports the choicest Wines and sells to the Public at Reasonable Prices.

CELLARS—MAYLEBONE COURT HOUSE, W.

STORES and OFFICES—314, OXFORD-STREET, W.

EXPORT and BOTTLING VAULTS—15, JOHN-STREET, CRUTCHED FRIARS, E.C., LONDON.

Established 1801.

Rail Paid to any Station in England.

Very Choice Marsala or Bronte Wine.

THOMAS NUNN and SONS have great pleasure in bringing this excellent yet economical Wine to the notice of their customers; the approvals of it continue numerous and most flattering; it is of the highest quality, well matured, and full-bodied, and so thoroughly clean tasted that it will go on improving for years to come; and has this advantage over Sherry, that it may be taken by the most delicate person without causing acidity in the stomach. Their selections have been made with so much care, that they have no hesitation in saying the most perfect satisfaction will accrue to every purchaser.

25s. per doz. 7l. 4s. per 6 doz. 12l. 15s. per 4 oak.

From **THOMAS NUNN and SONS,**

Wine, Spirit, and Liqueur Merchants,
21, Lamb's Conduit-street, Foundling Hospital, London, W.C.

A Priced List of every kind of Wine, Spirit, and Liqueur sent on application.

TAYLOR BROTHERS' GENUINE MUSTARD.

Dr. HASSALL, having subjected this mustard to a rigorous microscopical examination and chemical analysis, reports that it contains the three essential properties of good Mustard, viz.:

PURITY, PUNGENCY, AND DELICATE FLAVOUR.

See that each Package bears their Trade Mark the "Prize Ox," and Dr. Hassall's Report.

Sold by all Grocers, &c., throughout the kingdom.

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THE ROYAL OSBORNE

(PATENT) MIXTURE OF

BLACK TEAS.

Of which Dr. Hassall says, "I find the black mixed teas to be perfectly genuine, and selected from the choicest kinds."

6lb. tin canisters sent to any railway-station carriage free. Prices 8s. 8d. and 4s. 8d. per lb. 1 lb. samples may be had of the patentees, FRANKS, SON, and CO., 40, Queen-street, Cannon-street West.

HORNIMAN'S PURE TEA

It is CHOICE and STRONG, because it consists of most valuable growths that are full of rich essential properties.

It is MODERATE in PRICE, because it is supplied direct from the importers to the consumers by Agents.

It is WHOLESOME to use, because the leaf is not faced with the usual powdered mineral colours.

These COMBINED ADVANTAGES have secured for this Tea a general preference. It is sold in sealed packets, with the price printed on each, and signed—

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FRY'S | **HOMOEOPATHIC** | **COCOA.**
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FRY'S SOLUBLE CHOCOLATE.

J. S. FRY and SONS were the only English Manufacturers of Cocoa who obtained the Prize Medal, 1862.

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TO H.R.H. THE PRINCESS OF WALES.

GLENFIELD PATENT STARCH
Used in the Royal Laundry,

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SERMON PAPER, plain, 8s. 6d.; ditto, ruled, 4s. 6d. per ream.



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FURNISH YOUR HOUSE WITH THE BEST ARTICLES

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DEANE'S—Celebrated Table Cutlery, every variety of style and finish.

DEANE'S—Electro-plated Spoons and Forks, best manufacture, strongly plated.

DEANE'S—Electro-plated Tea and Coffee Sets, Liqueur Stands, Cruets, Cake Baskets, &c.

DEANE'S—Dish Covers and Hot-water Dishes. Prices of Tin Dish Covers in sets, 13s., 30s., 40s., 63s., 78s.

DEANE'S—Papier Maché Tea Trays in sets, from 21s., new and elegant patterns constantly introduced.

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DEANE'S—Horticultural Tools, Lawn Mowers, Garden Rollers, Wire-work, &c.

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NEW ILLUSTRATED CATALOGUE AND PRICED FURNISHING LIST GRATIS AND POST FREE.

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DEANE and CO. (Opening to the Monument), LONDON-BRIDGE.

"I WISH I HAD WAITED!"

"This is so much nicer than the one I have!"

is the exclamation of every one who has bought any of the CHEAP IMITATIONS of Harper Twelvetees' Universal Clothes Wringer (Ives' Patent). This excellent Machine will wring Blankets, Counterpanes, Sheets, &c., easier, quicker, and more thoroughly than by the ordinary old-fashioned wring-straining and Clothes-destroying process. Sold by Harper Twelvetees' Agents everywhere. Price Thirty Shillings, Carriage free from the Manufactory, Bromley-by-Bow, London, E., if a Post-office order be forwarded for the amount.

SIXPENCE PER DAY!

The saving of this sum for TEN WEEKS will purchase one of HARPER TWELVETREES' UNIVERSAL CLOTHES WRINGERS, and the saving of Clothes more than pay for it in a few months. This wonderful little Machine will wring all kinds of Clothes, from a Counterpane to a collar, without injuring them in the least, besides being a great saver of time, strength, and muscle. Price 30s., Carriage free from the Manufactory, Bromley-by-Bow, London, E., if a Post-office order be forwarded for the amount.

IMPORTANT TO FAMILIES.

The Author of "Christian Philosophy" and numerous other works which are in circulation in both Hemispheres, referring to the efficient and economical WASHING MACHINE manufactured by HARPER TWELVETREES, says that by its use a month's wash is got through in five hours and a half, and the clothes are much more thoroughly cleansed than by the old method. The size suited for a small family cost only 60s., with all the latest improvements: larger sizes 60s., 75s. HARPER TWELVETREES' UNIVERSAL CLOTHES WRINGER (Ives' Patent) for 80s. Manufactory, Bromley-by-Bow, London, E.

JUST TWENTY MINUTES.

This is the time required for boiling clothes when HARPER TWELVETREES' GLYCERINE SOAP POWDER is used. A week's Washing may thus be accomplished in a few hours, and in many cases before breakfast, by which the usual annoyance and inconvenience of the dreaded "Washing Day" is altogether avoided. The Clothes are thoroughly cleansed, and scarcely any rubbing required. Sold by Grocers and Druggists everywhere. Patentee, Harper Twelvetees, Bromley-by-Bow, London.

"A PENNY SAVED IS A PENNY GAINED."

The truth of this well-known proverb may be realized by purchasing a PENNY PACKET of HARPER TWELVETREES' GLYCERINE SOAP POWDER, by which a saving is obtained of one-half of time, two-thirds of soap, and three-fourths of labour. This is the best Washing preparation ever offered to the public, and all who have tried it testify to its cleansing and economical qualities. Manufactory, Bromley-by-Bow, London.

A SOFT SKIN.

Among the uncomfortable appendages to a Washing-day, are generally a rough skin, and more commonly cracked hands. To avoid these unpleasantnesses, HARPER TWELVETREES has introduced the beneficial advantages of GLYCERINE, which is one of the best known substances for softening the skin, into his GLYCERINE SOAP POWDER, one penny packet of which makes a pound of soap, possessing extraordinary cleansing properties. Sold by Grocers and Druggists, and wholesale at the Manufactory, Bromley-by-Bow, London, E.

ONE PENNY PER DAY.

WHO will not save it for TWELVE MONTHS, and purchase one of the most useful Domestic Machines ever invented, viz., HARPER TWELVETREES' UNIVERSAL CLOTHES WRINGER. The saving of Clothes will more than pay for it in a few months, for by the use of this Clothes Wringer, not a thread nor a stitch is broken, and the clothes will thus last much longer than by the old-fashioned and destructive method of hand-wringing. Price 30s., Carriage free, from the Manufactory, Bromley-by-Bow, London, if a Post-office order be forwarded for the amount.

ROCHE'S HERBAL EMBROCATION.

AN EFFECTUAL CURE for the HOOPING COUGH, without internal medicine.

This is the only discovery affording a perfect cure without administering internal Medicine, the difficulty and inconvenience of which, in all disorders particularly incident to Children, are too well known to need any comment. The Inventor and Proprietor of this EMBROCATION can with pleasure and satisfaction declare that its salutary effects have been so universally experienced, and so generally acknowledged, that many of the most eminent of the Faculty now constantly recommend it as the only known safe and perfect cure, without restriction of diet, or use of medicine.

For the protection of the public, and to prevent imposition, "J. ROCHE" is signed on the Label outside each Bottle, and the name of the sole Wholesale Agent, "Edwards, 67, St. Paul's," engraved on the Government Stamp. Price 4s. per Bottle. Sold by most respectable Chemists, and dealers in medicines.

THE BEST REMEDY FOR INDIGESTION.

NORTON'S CAMOMILE PILLS are confidently recommended as a simple but certain remedy for Indigestion. They act as a powerful Tonic and gentle Aperient, are mild in their operation, safe under any circumstances, and thousands of persons can now bear testimony to the benefits to be derived from their use. Sold in bottles at 1s. 1½d., 2s. 9d., and 11s. each, in every town in the kingdom.

CAUTION! Be sure to ask for "NORTON'S PILLS," and do not be persuaded to purchase the various imitations.

RUPTURES.

BY HER MAJESTY'S ROYAL LETTERS PATENT.

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